

CHAPTER

10

PANCHADASI



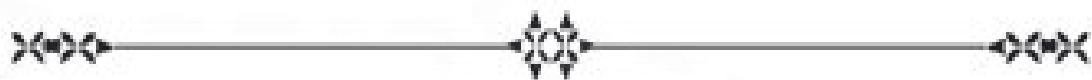
NATAKA DEEPA PRAKARANAM

(The Lamp of Theatre)

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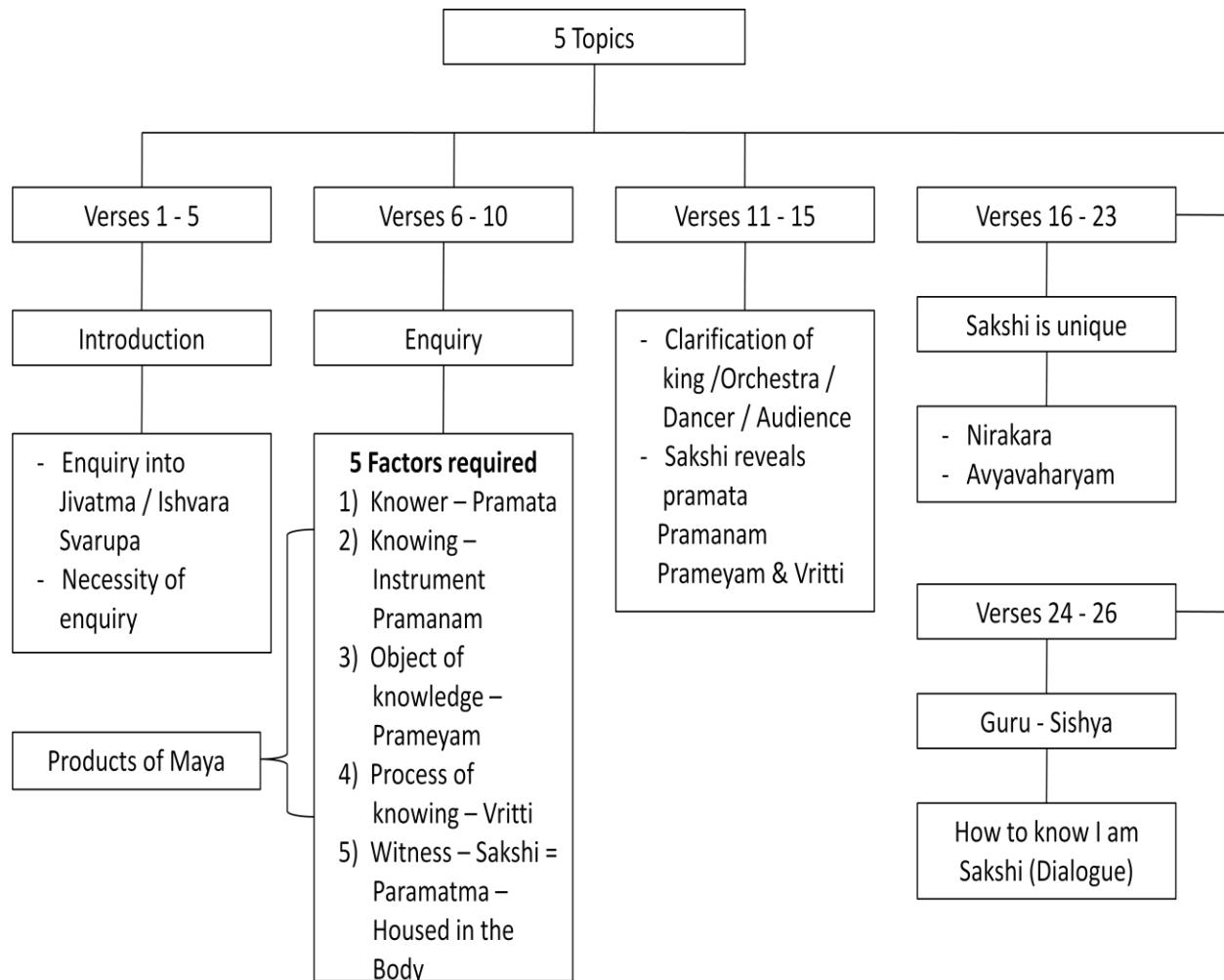
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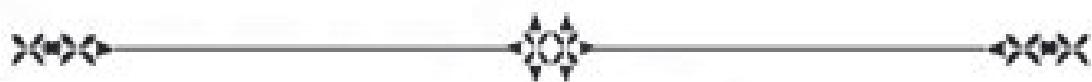
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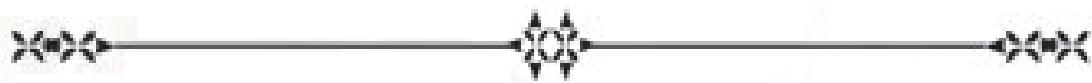
Summary







LECTURE 289



LECTURE 289

Nataka Deepa Prakaranam (26 Verses)

Introduction :

- Reveals Sakshi = Nataka Deepaha
- Lamp situated in Dance theatre.
- Lamp illumines whole theatre without change, without participating in program.
- Not Drama role player, spectator, but illuminator of Program.
- Sakshi changelessly illumines theatre of life.
- Participants = Triputi – Sakshi outside triputi.
- Sakshi neither Pramata, Pramanams, Prameyam
- Neither Karta, Karanam, Karma. Triputi Atteta, Prakashena, Sakshi Nirvikara.
- Sakshi is identical with Brahman. It is beyond Desha & Kala.
- Desha Kala Available when triputi operational.
- Sakshi beyond triputi.

Narayaneeyam :

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुकं नित्यमुकं निगमशतसहस्रेण, निर्भास्यमानम् ।
अस्पष्टं दृष्टमात्रं पुनरुपुरुषार्थात्मकं ब्रह्म तत्त्वं
तत्त्वद्भाति साक्षाद्गुरुपवनपुरे हन्त! भावं जननाम् ॥ १ ॥

The Supreme Reality-The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace). [Verse 1]

- Popular chapter of Panchadasi.
- Life = Natakam – I am Natya deepaka.

Verse 1 :

परमात्माऽद्वयानन्दपूर्णः पूर्वं स्वमायया ।
स्वयमेव जगद्भूत्वा प्राविशज्जीवरूपतः ॥१॥

Before the projection of the world the supreme Self, the second less, all-bliss and ever complete, alone existed. Through His Maya He became the world, and entered into it as the Jiva, the individual Self. [Chapter 10 – Verse 1]

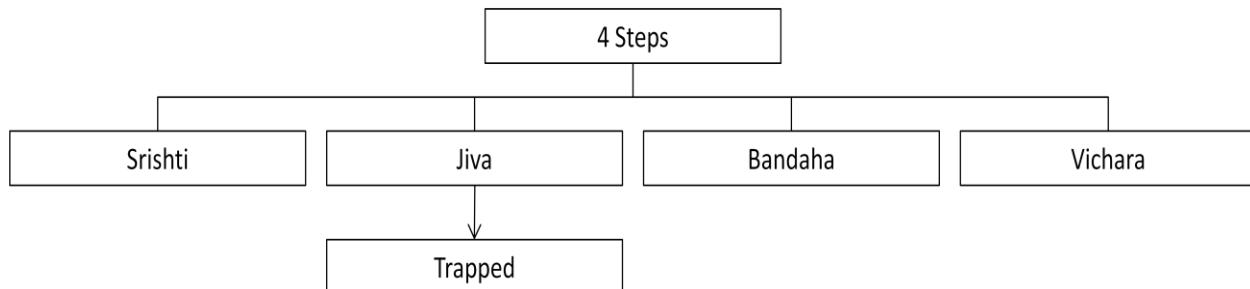
Verse 1 to 5 :

Subject Matter :

- Jeeva within Srishti, Samsara experienced by Jiva, Necessity of Vichara to remedy Samsara.

4 Steps :

- Srishti to Vichara.
- Paramatma created world. Jiva trapped. Experiences bondage Vichara required to release Jiva from Bondage.



Verse 1 :

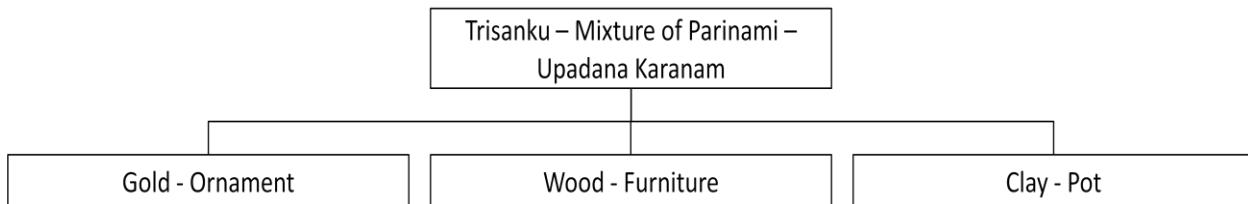
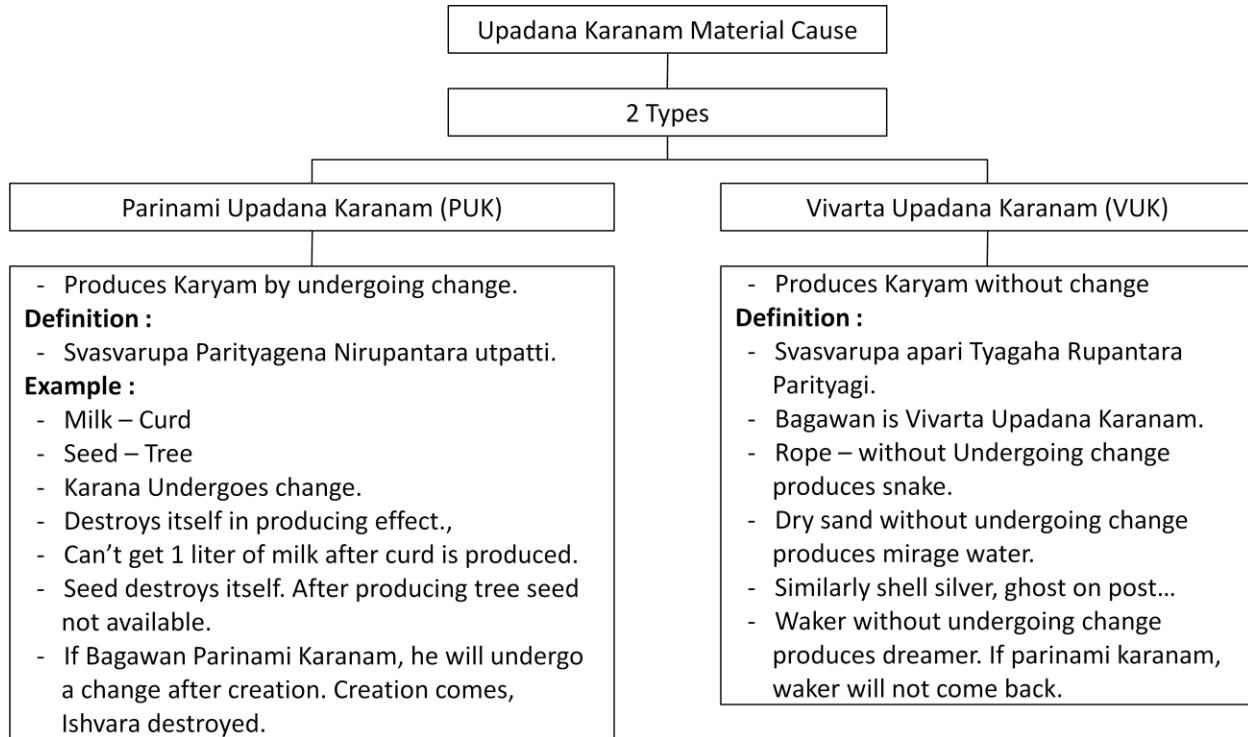
- Paramatma is Nimitta + Upadana Karanam of world.
- Yathor Nabhir – Mundak Upanishad – Spider.

Mundak Upanishad :

यथोर्णनामि: सृजते गृहते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथा दक्षरात् सम्भवतीहृ विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]



w.r.t. Gold :

- Gold doesn't lose its nature in producing ornament.
- Goldness remains in ornament.
- Therefore gold is Vivarta Upadana Karanam.

w.r.t. Shape of gold :

- Gold is Vivarta Upadana Karanam.
- Goldsmith works to produce shape (Name + Form).
- With respect to shape gold is Parinami Upadana Karanam (PUK).
- Generally gold taken as Parinami Upadana Karanam.

Chapter 6 : Chandogya Upanishad

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैकं आहुरसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Paramatman is Vivarta Upadaya Karanam.
- Paramatma should have capacity, faculty, power called Maya (Nature).
- Maya power does not come at a time and goes. It is Anaadi as Brahman.

Is Maya included in Brahman?

- Is Brahman – Sadvayam – If Maya outside Brahman – 2 Sagunam – With Attribute. Sa Kalam – with part. Sa Vayavam – with part.

How to account for Maya?

- Limb – part / attribute / guna.
- **Maya – indicates by definition :**
Can't be logically explained / accounted.
- Anirvachaniya – Maya is of lower order of reality in Brahman.
- Can't be taken into Account.

Example :

- Shadow of person.
- Reflection of person in Mirror “not 2”.
- Unaccountable... not 2nd thing, not attribute or part.
- Use – word – Adhyastham.

↓

Means neither part, property or separate.

- With inexplicable Maya, Brahman becomes Vivarta Upadana Karanam of universe.

What is Nature of Brahman?

- Param – Atma
- Infinite – Atma
- Advaya, nondual – inspite of Maya being there, not in Absence of Maya.
- Its nature is Ananda – Embodiment of Ananda not reflected or experiential pleasure = Pratibimba Ananda.
- Why Bimba Ananda not experiential Ananda – so that I can experience.
- **Logic** : All experiential pleasures are pratibimba because experiential pleasures have :
 - Gradation / fluctuation.
- No experience remains the same.
- Every experience comes + goes. During its presence it fluctuates.
- **Class experience** : Comes at 11, goes at 12 AM.
- Some portion I enjoy, Some dry, repetitive.
- Tara Tamyam is there.
- Priya, Moda, Pramoda - Fluctuations + gradations means Pratibimba Ananda....

Taittriya Upanishad :

ते ये शतं वृहस्पतेरानन्दाः ।
स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥

te ye satam prajapateranandah,
sa eko brahma anandah,
srotriyasya cakamahatasya ॥ 11 ॥

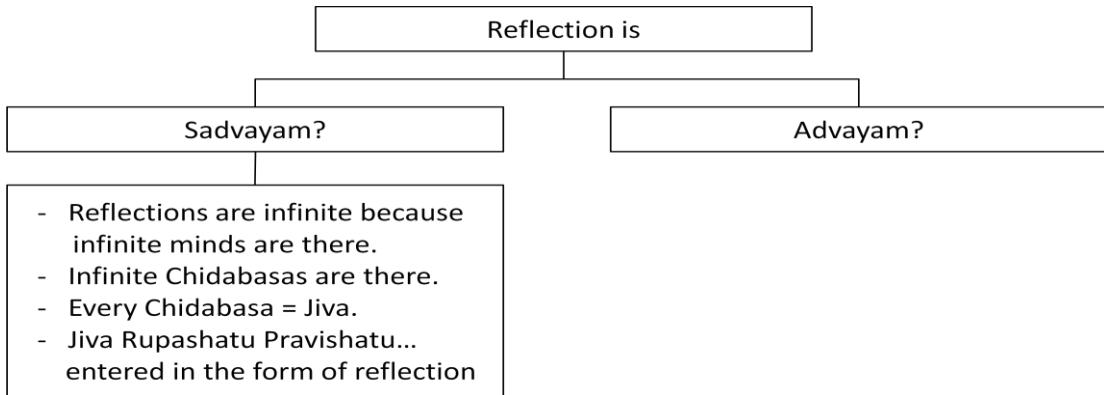
A hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a srotriya and who, in his experience of the Reality, is devoid of all other desires. [II – VIII – 11]

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥

sa yascayam puruse yascasavaditye sa ekah
sa ya evamvit asmallokatpretya,
etamannamayamatmanamupasankramati,
etam pranamayamatmanamupasankramati,
etam manomayamatmanamupasankramati,
etam vijnanamayamatmanamupasankramati,
etamanandamayamatmanamupasankramati,
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika verse. [II – VIII – 12]

- Non experiential bimba ananda. Here it is non-experiential svarupa ananda.
- Where is Ananda located?
- Pratibimba Ananda located where Priya / Moda Vrittis are there.
- Only at those particular minds at particular times, Pratibimba Ananda available.
- Bimba Ananda – all over, not located.
- In inert chair, Bimba Ananda is there.
- Chair will begin to talk, laugh – when heavy people sit down or frown.
- Poornaha = Means Bimba Ananda is all pervading. This wonderful Paramatma – what he does?
- Became universal by itself. Converted itself as Upadana Karanam.
- Paramatma converted himself into world as waker converts himself into dream world.
- It is nimitta and upadana karanam without undergoing real change (Vivarta Upadana Karanam).
- Parinami Upadana Karanam = Transformative material cause.
- Vivarta Upadana Karanam = Transfigurative material cause.
- All happened when? Purvam.. In the beginning of srishti how?
- With its own lower nature – Maya – lower order of reality.
- Paramatma = Paramartika Satyam.
- Svapna = Pratibasika Satyam.
- Through that Maya, Sva – means Maya does not have separate existence of its own. It has borrowed existence, therefore Mithya.
- Having created 14 Lokas, Sthula Shariram and Sukshma Shariram. Paramatma entered into Sukshma Shariram in the form of reflected consciousness – called Chidabasa or Abasa Chaitanyam or Pratibimba Chaitanyam Parishatu – entered as reflection.



Chandogyo Upanishad :

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- Pramanam for Advayam – used in verse.

Brihadaranyaka Upanishad :

जात पव ; न, जायते, कोन्वेन जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद् इति ॥ ७ ॥ २८ ॥

*jata eva na jayate, ko nvenam janayetpunah
vijnanamanandam brahma, ratirdatuh parayanam
tisthamanasya tadvida iti [7] ॥ 28 [7] ॥*

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? – Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

- Vigyanam Anandam Brahman. Pramanam for Ananda

Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतिष्ठित । अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

*Anando brahmeti vyajanaat,
anandaddhyeva khalvimani bhutani jayante,
anandena jatani jivanti,
anandam prayantyabhisamvisantiti,
saisa bhargavi varuni vidya parame vyoman pratisthita,
sa ya evam veda pratistithati, annavanannado bhavati,
mahan bhavati prajaya pasubhirbrahmavarcasena, mahan kirtya ॥ 1 ॥*

He knew that Bliss was Brahman for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

- Brigu Valli – Anando Brahmeti Vyajanat... Brahman for Ananda.

Brihadaranyaka Upanishad :

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ खं ब्रह्म । खं पुराणम्, वायुं खमिति
ह स्माह कौरव्यायणीपुत्रः ; वेदोऽयं
ब्राह्मणा विदुः ; वेदैनेन यद्वेदितव्यम् ॥ १ ॥

Purnamadah purnamidam purnatpurnamudacyate
purnasya purnamadaya purnamevavasisyate
aum kham brahma kham puranam vayuram kham iti
ha smaha kauravyayaniputro vedo'yamm
brahma vidur vedainena yadveditavyam ॥ 1 ॥

Om. That (Brahman) is infinite, and this (Universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (Universe), it remains as the infinite (Brahman) alone.

Om is the ether – Brahman – the eternal ether. “The ether containing air,’ says the son of Kauravyayani. It is the Veda, (so) the Brahmanas (Knowers of Brahman) know; (for) through it one knows what is to be known. [V – I – 1]

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयत्त्वभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram
tasyavayavabhatas tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Why you say Paramatma – became universe.

Other Say :

- Bagawan created universe.

Taittriya Upanishad :

सोऽकामयत । वहु स्या प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥

so'kamayata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrsta tadevanupravatis,
tadanupravisy a sacca tyaccabhavat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyes a sloko bhavati. [3]

He desired, ‘I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.’ [II – VI – 3]

- Tat Chyat Avvuktu.. Onwards... paramatma became universe.

Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्ञायत ।
तदात्मान स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagnm svayamakuruta,
tasmatattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by Itself. Therefore, It is called the self-made or the well made. [II – VII – 1]

- Paramatma enters Jiva in Sukshma and Karana shariram.

Verse 2:

विष्णवाद्युत्तमदेहेषु प्रविष्टो देवता भवेत् ।
मर्त्याद्यधमदेहेषु स्थितो भजति मर्त्यताम् ॥२॥

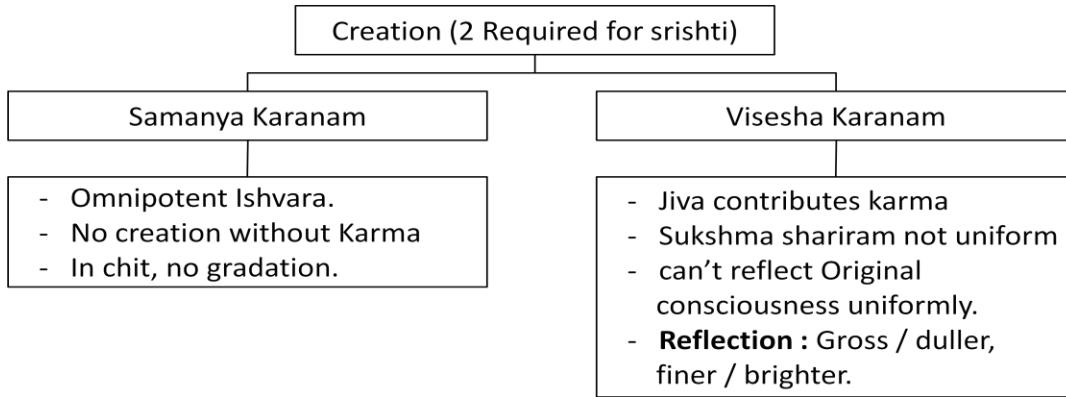
Entering the superior bodies like that of Visnu, He became the deities; and remaining in the inferior bodies like that of men he worships the deities. [Chapter 10 – Verse 2]

- Infinite number of sukshma sharirams created.... Karana Shariram not created – why?
- Karana Shariram – Anaadi.... Avidya....
- Never created by god... during Pralayam Karana Shariram survives. Within maya of Brahman all karana Sharirams dormant .
- We must say:** Sukshma Shariram created after Panchabuta creation.

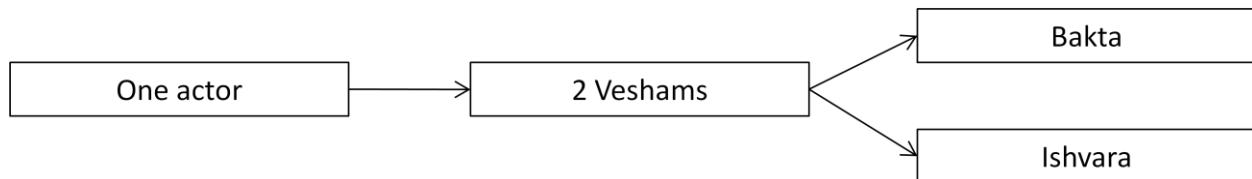
From Sthula Buta	From Sukshma Buta
- Sthula Shariram created.	<ul style="list-style-type: none"> - Sukshma Shariram created. - All Sukshma Shariram not uniform. - There is Taratamyam gradation.

Why gradation in Sukshma Shariram?

- Because of gradation in punya papa karma in karana shariram, which is in potential form.. Infinite karana sharirams are there with infinite karmas and gradation in karmas are there.
- Therefore infinite varieties of sukshma sharirams are there.
- 1st creation – no karma?
- Creation – Anaadi – cycle. In any creation, karmas are always there.
- If karmas absent, bagawan can't create universe. Bagwan is samanya karanam.



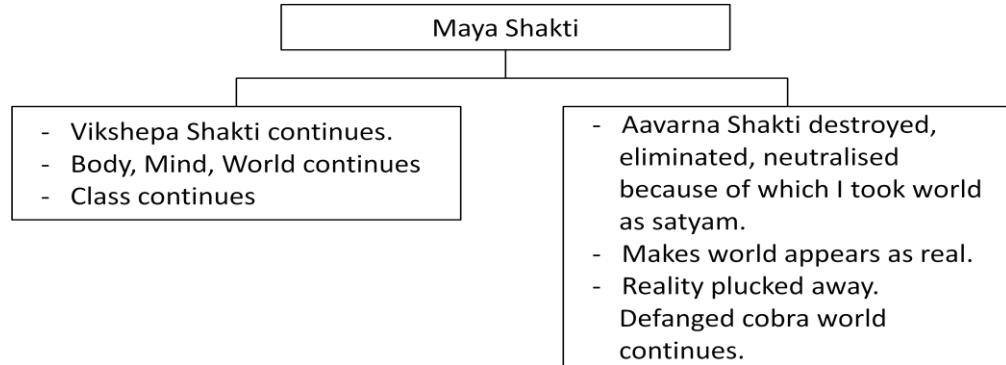
- In chidabasa, there is gradation. Infinite jivas of various grades available.
- Uttama – Jiva - Utkrishta jiva.
Adhama - Jiva - Animals.
- Having entered in Uttama Dehas or Sukshma Deha, Vishnu, Indra Shiva, Agni... Varuna.
- In those Reflected Medium, after entering as Chidabasa, same Paramatma takes Avatar as Devata.
- Chidabasa – not separate entity, lower version of Paramatma only.
- Therefore Paramatma has become so many Devatas.
- Adhama dehas - Inferior deha – Plants, Animals.
- Paramatma entering into Inferior Sukshma Shariram becomes Manushya.
- One superior, one inferior. Originally, both one and same.



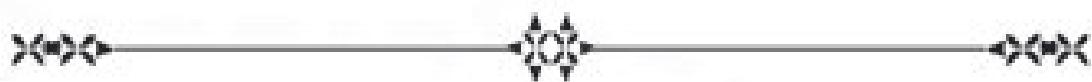
How long reflection / vesham goes on?

- Karma Yoga / Upasana Yoga – Parusheya lokas.
- Artha bakta – 10 Janmas.
- Artharti Bakta – 20 Janmas
- Jingyasu Bakta – Intellectual, spiritual seeker interested in vedantic study.
- Sva – Vichara Chikirshiti.

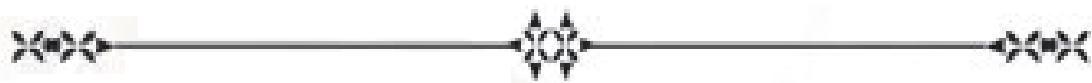
- Does self enquiry – Sravanam / Mananam / Ninidhyasanam.
- Moksha = Superior Bakti.
- Nama Keertanam – 1st level.
- Jingyasu converted to Jnani through self enquiry (Verse 289).
- Maya eliminated, Paramatma alone remains.



- Remove tang of world. Make it into Abaranam. Body, world, mind – not Bhushanam (Burden) but abaranam (Ornament).
- Binary format starts.



LECTURE 290



LECTURE 290

Introduction:

Verse 1 – 5:

Creation:

- Parmatma with Maya creates universe of lower order of reality by being Vivarta Upadana Karanam.
- Bodies created as per Karma Manushyas worship Devata in Deva Shariram in Karma Yoga way of life.

Gita:

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥ ३.११ ॥

With this, you do nourish the gods and may those Devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

Verse 3 :

अनेकजन्मभजनात् स्वविचारं चिकीर्षति ।
विचारेण विनष्टायां मायायां शिष्यते स्वयम् ॥३॥

Due to the practice of devotions in many lives the Jiva desires to reflect upon his nature. When by enquiry and reflection Maya is negated, the Self alone remains. [Chapter 10 – Verse 3]

- By this jiva gets Sadhana Chatushtaya Sampatti . Leads to vichara self enquiry. Because of Bajanam done in many janmas.

Mundaka Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmaṇo nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-ar�am sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Negated, eliminated, what's left behind – Jiva is enquirer. Paramatma left behind.
- Para Atma with finite body/mind complex = Jiva.
- Jiva negates Universe / Chidabasa / Body - Mind Complex - what's left is chit.
- Jiva = Chaitanyam = Chit = Paramatma = Sat.

- If Maya totally disappears, world will disappear / like power cut – picture disappears.
- Falsification of Maya = Negation of Maya Vikshepa Shakthi continues.
- Body, world continues but world reduced to movie. Reducing world to movie = falsification = Mithya.
- Don't count world as no.2
- Experience world - No number 2 to count only me alone.
- Advaita Bavati , Svarupena Avasta Bavet because of Vichara.
- Moksha = Negation of world / Falsification.

Verse 4:

अद्वयानन्दसूपस्य सद्वयत्वं च दुःखिता ।
बन्धं प्रोक्तं स्वरूपेण स्थितिमुक्तिरितीर्यते ॥४॥

The duality and misery of the second less Self, whose nature is bliss, is called bondage. Abiding in Its own nature is said to be liberation. [Chapter 10 – Verse 4]

- Jiva develops desire for enquiry why? Atatato Brahma jingyasa – why?
- Jiva discovers bondage and pains of life / samsara... initially not diagnosed problem.
- Where Dukham comes from?
- Dukham because of Bandaha.
- I am trapped in world, body that gives pain.
- If I have chosen to remain in room – Freedom
- If I am trapped by others - Bondage.
- I am Grahasta, Sense of feeling trapped.
- In world, body Is Bandaha, Which creates pain.
- Trap not external condition but internal condition.
- Bandah because there is Duality. Duality cause of bondage.
- 2nd Thing: Bondage cause of pain, entrapment. Duality caused because of wrong notion.
- No 2 things – Only Advaita Paramatma.
- Lack of enquiry / misconception....

- Pain is Bandah – Dvaitam, Avichara ignorance is non - enquiry.
- When you enquire, no 2nd thing, like rope snake, Avichara. Solution – is Vichara, Avichara goes Duality falsified, Sense of trapped gone, Bandah gone, Dukha gone.
- Doing doesn't solve problem.
- Running away from rope snake does not destroy problem.
- Knowing rope snake destroys problem more I run away, more real it becomes.
- Replace Atato Dharama Jingyasa – Doing.
- By Atato Brahma Jingyasa – Knowing.
- For Advaya Ananda Atma, perception of duality, acceptance of duality as real and consequent problems has to be dropped.
- Purusha Vidha Brahmana - Brhardanyaka Upanishad.
- Sense of I am small is Dukham, Bandaha...
- What is Moksha?
- **Steps:**
 - Remove duality by falsification.
 - Remove sense of Samsara.
 - Remove consequent pain = Mukti.
- Dvitiyam goes, I remain as Advayam Ananda Rupena Stiti = I being myself.
- Throughout life, we are somebody and change personality – 2 / 3 / 4... never try to be our self.
- Poornatvam + Abayam will never come.

Verse 5:

अविचारकृतो बन्धो विचारेण निवर्तते ।
तरमाज्जीवपरात्मानो सर्वदेव विचारयेत् ॥५॥

Bondage is caused by want of discrimination, and is negated by discrimination. Hence one should discriminate about the individual and supreme Self. [Chapter 10 – Verse 5]

3 Stages :

- Satyatvam, Mithya, Bandaha.

- 3 Stages – Due to lack of enquiry only.
- Maya has beauty, novelty but no reality.
- If no Maya, pure Brahman will be left out as Ashabdham.... Can't claim I am Brahman.
- Vyavahara requires process change. Brahman as though non existent can't claim its own existence.
- Therefore Maya required. When Vikshepa Shakti comes, along with that Mayas Aavarna Shakti also comes.
- Do not throw total Maya – like throwing baby with bath water.
- Remove Avarna through enquiry and then allow Maya to play Drama.
- Lack of enquiry and continuity of Avarna is Samsara. Vikshepa blessing becomes pain.
- Duality – Entertainment becomes pain, nightmare like dream.
- Because of lack of enquiry – Bandaha.
- Solution = Enquiry, Jnanam.
- Bandaha Nivartate, Dhukthitvam Nivartate, Dvaitam falsified.

Vedanta 5th Capsule:

- Forgetting my nature, convert my life to nightmare instead of entertainment. Sravanam, Mananam, Ninidhyasanam life long press. Constantly be aware of teaching and abide in it.
- Enquire into Tat / Tvam Pada, Jiva & Ishvara. Ends with Atma. Verse 1-5- Introduction.

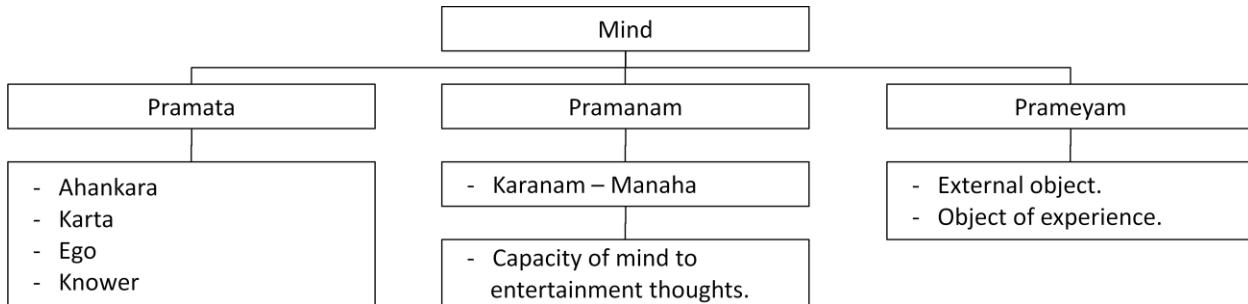
Verse 6:

अहमित्यभिमन्ता य कर्ताऽसौ तस्य साधनम् ।
मनस्तस्य क्रिये अन्तर्बहिर्वृत्ति क्रमोत्थिते ॥६॥

He who thinks 'I am' is the agent. Mind is his instrument of action, and the actions of the mind are two types of modifications in succession, internal and external.
[Chapter 10 – Verse 6]

Introduction to enquiry:

- Sakshi is revealer of triputi in Antahkarnam = Mind.



- 3 put together = Triad – Triputi.

= Knowledge experience.

- Pramanam has ability to contact external sense objects by Vritti.
- Pramanam – Generates Vritti.
- Reveals objects, contacts sense objects (Prameyam).
- Generation of Vritti = Pramana Vyapara.
 - = Function of Pramanam which reveal objects.
 - = Knowing process.
- Triad – Through knowing process (Vrittis) Pramana Vyapara – Gathers knowledge.

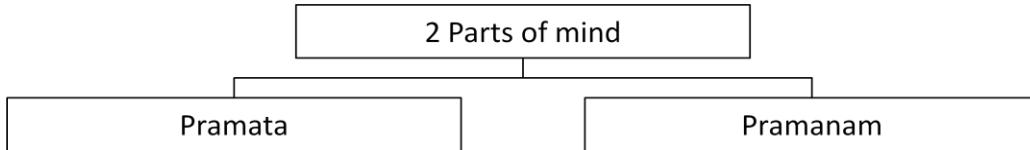
Dakshinamoorthy Stotram :

नानाच्छ्रद्धघटोदरस्थितमहादीपप्रभा भास्वरं
 ज्ञानं यस्य तु चक्षुरादिकरणद्वारा वहिः स्पन्दते ।
 ज्ञानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Naanaac-Chidra-Ghatto[a-U]dara-Sthita-Mahaa-Diipa-Prabhaa Bhaasvaram
 Jnyaanam Yasya Tu Cakssur-Aadi-Karanna-Dvaaraa Vahih Spandate |
 Jaanaam-Iti Tam-Eva Bhaantam-Anubhaaty-Etat-Samastam Jagat
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||4||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
 As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e. Atman), This Entire World Shines. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Nana chidra Ghata.... = Vritti Vyapti
 - = Thought rising from Pramanam contacting sense objects and revealing.
- Every knowing process requires.
- Knower, knowing instrument, object – to be known.



Subtitle enquiry:

- For knowing process 3 factors involved. What is revealed is Prameyam – one factor.
- Knowing process does not reveal Pramata / Pramanam. If other two also revealed by Prameyam, then it will not be called Pramata but prameyam.
- If knowing process reveals all 3, all 3 world become Prameyam.
- If Triputi consists of 3 Prameyams then there will be no knowing process.
- Pramata, Pramanam is not Prameyam.

Lesson 1:

- Knowing process is capable of revealing one factor – Prameyam.

My response:

- I know pot.....at end of knowing process.
- I – Pramata – know – (processing part)
Pot – Prameyam.
- All 3 factors revealed, hence I say I know pot.
- What reveals Pramata + Pramanam? Are they self revealing?
- Pramata – Achetanam – Part of mind.
- **5 Reasons:**
 - 1) Drishyatvat 2) Bautikatvat 3) Sagunatvak
 - 4) Savikaratvat 5) Agama Pahitatvat.
- Pramata – Knower – Rises in jagrat, dissolves in Sushupti.
- Coming + Going mind – can't reveal itself being Jadam.
- Pramanam – Mind with Vritti – Jadam – Can't reveal itself.
- Knowing process reveals only prameyam.
- Who reveals Pramata + Pramanam?

- Don't reveal themselves and not by knowing process.

Lesson 2:

- Sakshi reveals Pramata + Pramanam – During every knowing process.

Lesson 3:

- Sakshi reveals Pramata + Pramanam simultaneously with Prameyam.
- We say: I know this.
- In every cognition, words coming – Mind processing, Knowing process reveals Pramanam & Sakshi reveals Pramata + Pramanam.
- Sakshi revelation is non – process.
- Sannidhya Matrena. Without effort, will, time, sentimental process, Sakshi reveals Pramata + Pramana.
- I know - Grace of Sakshi.
 - Presence of Sakshi.
- I know you

↓

Result of knowing process no knowledge where only Prameyam is there.

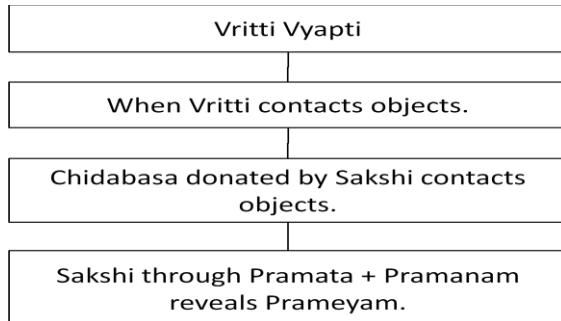
- In every Sakshi process, Sakshi is evident revealing Pramata and Pramanam.
- To talk of cricket match I must be there.
- In every moment, Pratibodha Veditam Matam.
- I am experiencing Sakshi's presence which reveals.
- I – know / see / hear.

Lesson 3:

- Sakshi reveals Pramata + Pramanam simultaneously.
- Without a sequential process Prameyam is revealed sequentially through a thought process.

Lesson 4:

- Knowing process reveals Prameyam – It involves mind directing Vritti to sense objects. This is possible because Sakshi Blesses Pramata + Pramanam with Chidabasa.
- By revealing Pramata (Mind) and Pramanam (Vritti) how does Sakshi reveal?
- By Blessing both of them with Chidabasa.

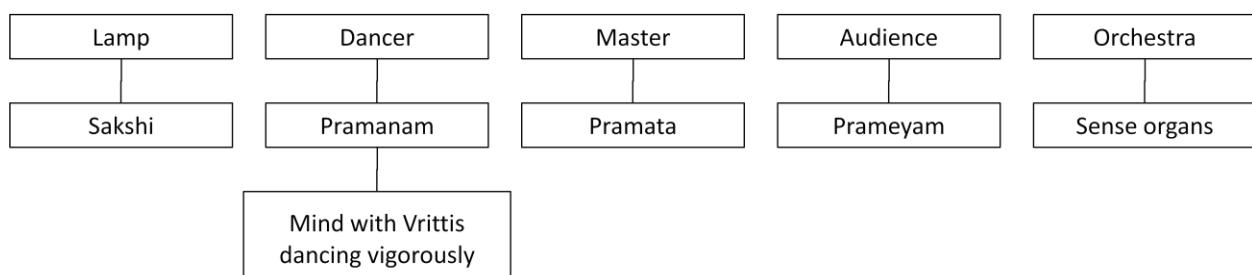


- Superficially, mind + thought channel reveal.
- Where thought does not go, Object not revealed, Illumined, Experienced.

Directly	Indirectly
- Sakshi reveals Pramata + Pramanam.	- Through Pramata and Pramanam Sakshi reveals sense objects.

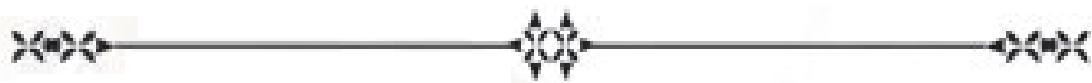
- Ultimately all 3 revealed by Sakshi only.
- Prameyam changes – Shabda, Rupa, Rasa.
- Same Pramata + Pramanam remain – Throughout day. Only Vritti keeps changing + objects change.
- This Sakshi is our real nature. This Sakshi is Identical with Paramatma and claiming that Paramatma as myself alone is Svarupasya Avastanam.

Example: Nataka Deepa





LECTURE 291



LECTURE - 291

Introduction: Verse 1 -5: Brahman enquiry....

- As long as this enquiry is not done. Advayam Brahman will appear as Sadavayam.
- Nondual will appear as plural – dual.
- Advayam will appear as Sorrow – Dukham.

Brihadaranyaka Upanishad:

सोऽविभेत्, तस्मादेकाकी विभेति ; स हायमीक्षां चक्रे,
यन्मदन्यज्ञास्ति, कस्मान्नु विभेतीति, तत पवास्य भयं
घीयाय, कस्माद्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

Sovibhet tasmaadekaaki bibhiti sa haayameekshaam chakre
yanmanyannasti kasmaannu vibhemeeti tata yevasya bhayam
veeyaaaya kasmaad hi abheshyat dwiteeyaat vai bhayam bhavati/(Liv.2)

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

Taittiriya Upanishad:

यदा ह्यैवेष एतास्मिन्नदुश्येऽनात्म्येऽ
निरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।
अथ सोऽभयं गतो भवति ।
यदा ह्यैवेष एतास्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष इलोको भवति ॥ ३ ॥

yadā hyevaiṣa etasminnadrṣye'�ात्म्ये'-
nirukte'nilayane'bhayam pratiṣṭhāṁ vindate,
atha so'bhayam gato bhavati,
yadā hyevaiṣa etasminnudaramantaram kurute,
atha tasya bhayam bhavati,
tattveva bhayam viduṣo'manvānasya,
tadapyeṣa sloko bhavati. (3)

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Katha Upanishad:

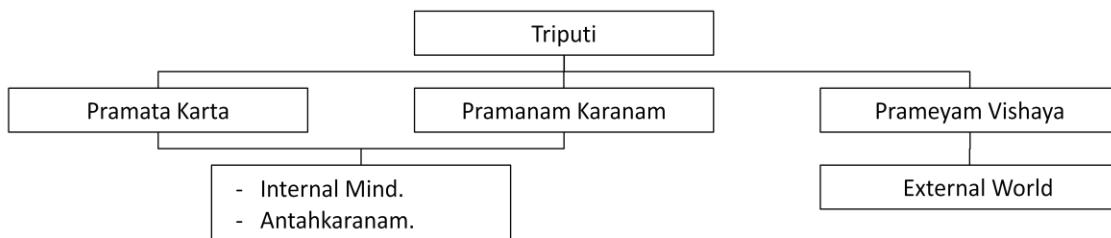
यदवह तदमत्र यदमत्र तदन्विह
मत्योः स मत्यमाजाति य इह नानव पश्यति १०

yad eveha tad amutra yad amutra tad anviha,
mṛtyos sa mṛtyum āpnoti ya iha nāneva paśyati. (10)

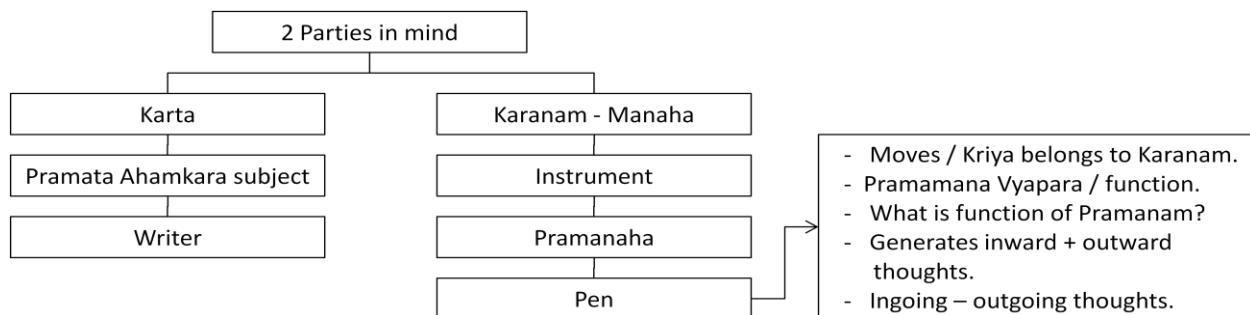
What is indeed here (visible as the world) the same is there (invisible as Brahman); and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – IV – 10]

- Duality is cause of sorrow = Bandah - Source of being trapped.
- Trapped in Body / Family / World
- Feeling arises out of non – enquiry....
- What enquiry does? No external change.

- Internal mental condition undergoes transformation because of understanding.
- Advaitam – Satyam.
- Dvaitam – Mithya.
- May you enquire into Brahman by Sravanam / Mananam / Ninidhyasanam.
- Continue till Advaita Nishta comes.
- Brahman = Sakshi Chaitanyam – Reveals.



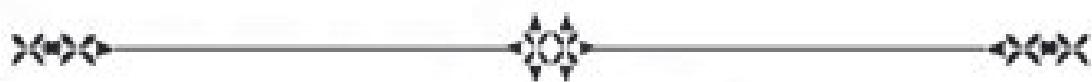
- All 3 Triputi – Jadam revealed by Sakshi in one simultaneous Action.
- By mere presence – Sannidhya Matrena Sakshi Trayam iti Prakashayati.
- Pramatu part of Antahkaranam – which entertains – I thought / Aham / I – ego called subject.
- By itself it is Jadam – Mind – product of 5 elements. Jada Amsha of Triputhi.
- Mana = Pramana Baga of Antahkaranam which serves as instrument for Pramata.
- Mind is Pramana Baga – instrument of Karta – Pramata.



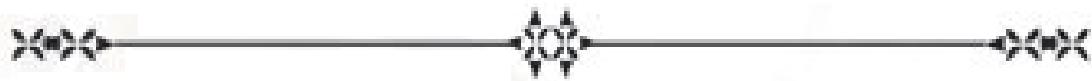
How Vrittis rise in mind:

- 1st : Inside thought.
- 2nd : Outside thought.

} In sequence.



LECTURE 292



LECTURE – 292

Verse 7:

अन्तर्मुखाऽहमित्येषा वृत्तिः कर्तारमुल्लिखेत् ।
बहिर्मुखेदमित्येषा बाह्यं वस्त्वदमुल्लिखेत् ॥७॥

The internal modification of the mind takes the form of 'I'. It makes him an agent. The external modification assumes the form of 'this'. It reveals to him the external things. [Chapter 10 – Verse 7]

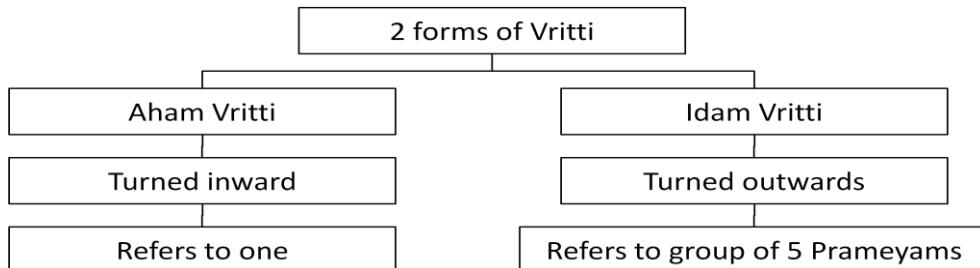
Verse 8:

इदमो ये विशेषाः स्युर्गन्धरूपरसादयः ।
असांकर्येण तान्मिन्द्याद् ग्राणादीन्द्रियपञ्चकम् ॥८॥

The external things (that are cognized by the mind in a general way, their special qualities having been jumbled up) are cognized by the five sense-organs quite distinctly as sound, touch, colour, taste and smell.
[Chapter 10 – Verse 8]

Brahman enquiry:

- Verse – 1 – 5 – means of liberation.
- Brahma = Sakshi of Triputi Pramata, Pramanam, Prameyam.
- Defined in verse 6 - 8.
- Pramana = Knowing process is form of generating thought called Pramana Vyapara... activity.



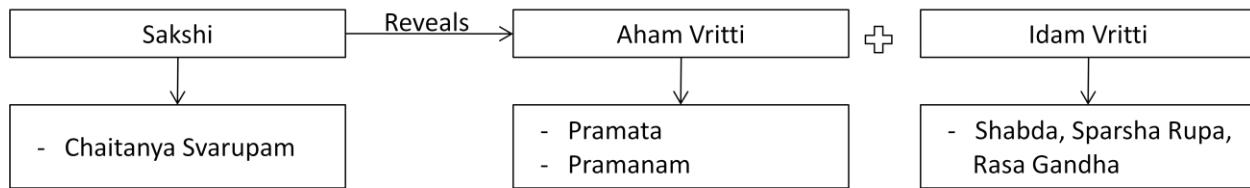
- Pramata / Pramana / Prameyam – Jadam.
- None have Chaitanyam to reveal itself or others. Not self effulgent like light.
- 4th entity – Sakshi.
- Verse 6,7,8 - Pramata / Pramana / Prameyam – Jadam.

Verse 9:

कर्तारं च क्रियां तद्वद्व्यावृत्तविषयानपि ।
स्फोरयेदेकयत्नेन योऽसौ साक्ष्यत्र चिद्रपुः ॥९॥

That consciousness which reveals at one and the same time the agent, the action and the external objects is called 'witness' in the Vedanta. [Chapter 10 – Verse 9]

- Triputi Vilakshana Sakshi – Svayam Prakasha – simultaneously reveals all 3, not Yugapath – one after other.
- Sakshi = Light - shines + illuminates.



- Sakshi reveals Triputi – What is proof?

Verse 10:

ईक्षे श्रृणोमि जिग्रामि स्वादयामि स्पृशाम्यहम् ।
इति भासयते सर्वं नृत्यशालास्थदीपवत् ॥१०॥

The Witness, like the lamp in a dancing hall, reveals all these as 'I See', 'I hear', 'I smell', 'I taste', 'I touch' as pieces of knowledge [Chapter 10 – Verse 10]

- How in one cognition all 3 revealed?
- Our experience and expression is proof.
- 5th Verse – Kriya Padam - Ikshe / Srunomi / Jigrani / Sprishami / I see / hear / taste / touch.
- All transitive verbs, has object.
- I see bird, man, desk, intransitive verb without object.
- I laugh, cry, sit, walk - No object.

(brace under 'I laugh, cry, sit, walk')

Intransitive verbs

- I see, hear, taste – Unitary experience with 3 components, Pramata, Pramanam, Prameyam Vyapara.
- Triputi simultaneously revealed.
- Who reveals?
 - If Triputi reveals all 3 simultaneously, all 3 will become Prameyam.
 - Pramata reveals 3 simultaneously.

Pramanam will becomes Prameyam.

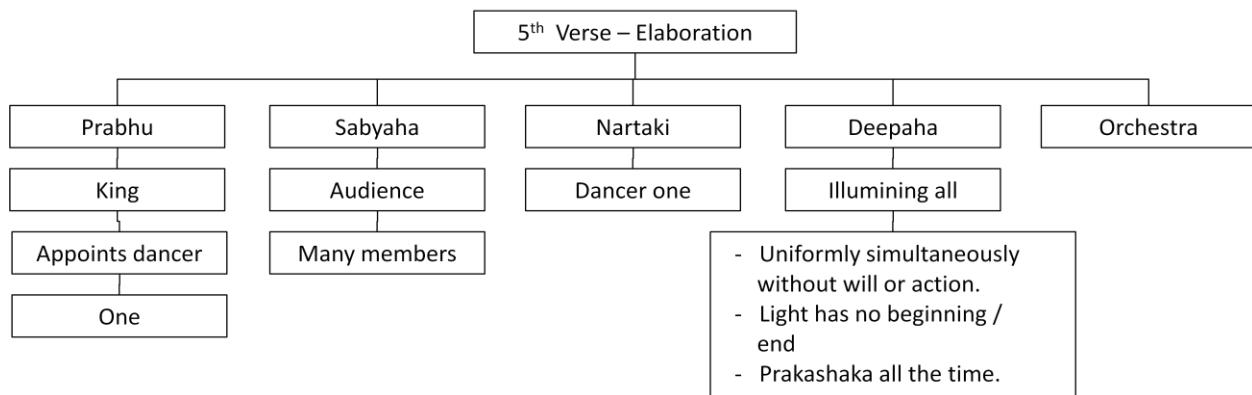
Pramata will becomes Prameyam.

- If any of 3 reveals, Tripuri crashes and no knowledge takes place.
- For Pramata, Pramanam, Prameyam to remain independently then something outside must reveal simultaneously.
- There will be no unitary experience it has to be like Nataka Deepa Sarvam Basayate, Audience, Stage, King, Orchestra, Dancer...
- Light simultaneously illuminates all.

Verse 11:

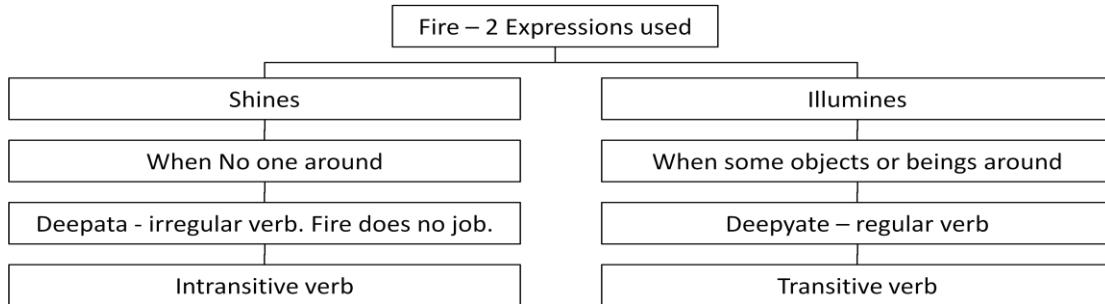
नृत्यशालस्थितो दीपः प्रभुं सभ्यांश्च नर्तकीम् ।
दीपयेदविशेषेण तदभावेऽपि दीप्यते ॥ १११ ॥

The light in the dancing hall uniformly reveals the patron, the audience and the dancer. Even when they are absent, the light continues to shine. [Chapter 10 – Verse 11]



- Light illuminates without willful action illumination is nature of fire – Not job of fire.

Job	Nature
- Starts – Ends	<ul style="list-style-type: none"> - No start – end. - No will / Desire / Action. - Uniform; Simultaneous. - Whether audience is there or not, illumination goes on. - In absence of Tripuri, illumination continues - lamp shines.



- Similarly Sakshi illuminates when object comes. When no objects, Sakshi illuminates by itself.

- **Main feature:**

Lamp Shines When nothing is there.

Verse 12:

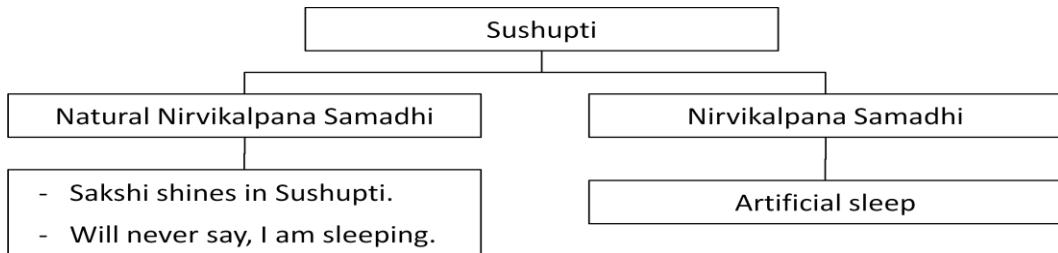
अहंकारं धियं साक्षी विषयानपि भासयेत् ।
अहंकाराद्यभावेऽपि स्वयं भात्येव पूर्ववत् ॥१२॥

The witness-consciousness lights up the ego, the intellect and the sense-objects. Even when ego etc., are absent, it remains self – Luminous as ever. [Chapter 10 – Verse 12]

- Lamp illuminates when things are there.
- Lamp's illumination is uniform.
- Lamp's illumination is simultaneous.
- Lamp's illumination is without any Action, Desire, Will, Plan, Transformation, Modification, Sannindriya Matrena, Parinama Rahitvam.
- Sakshi Chaitanyam Svayam Bhati, shines.
- Enjoys Consciousness by itself.
- Chetana Rupaha – When nothing is there, Sushupti Avasta – Ahankara resolved, Pramana Vyapara resolved, Prameya resolved.
- Unit of experience – Visesha Jnanam involving Triputi, absent in Sushupti but still Sakshi shines by itself.
- **Don't ask:**
 - How can I know Sakshi, when Triputi resolved.
 - Asking for Visesha Jnanam which requires Triputi.
- Pure entity in absence of Triputi is called Sakshi.
- Can never be known or experienced as a Visesha Jnanam – Particular experience... I saw Sakshi, it is very nice, I have returned.
- In Nirvisesha Samadhi – Brahma Anubava – illogical.
- Triputi absent in Nirvikalpa Samadhi.
- Vikalpa means division.
- Nirvikalpa - No Visesha Anubava / Jnanam.

- No Brahma Anubava Jnanam.

- Require Jagrat to understand Sakshi.
- After dismissing Triputi, Don't work for Samanya Anubava.
- When Triputi goes, it is Samanya Anubava in Sushupti.



- “I am” is Aham Vritti – this is required to say I am sleeping.
- Svayam bhati... sakshi shines by itself in absence of Ahankara / triputi.
- In Jagrat Triputi arises.
- Does Sakshi arise in Jagrat?
- Yes: During Sushupti it was sleeping.
- Question is wrong.
- Sakshi is eternal – Does not set or arise.
- When Triputi arises, Sakshi reveals.
- Ahankara – Dhi = Pramana + Bahya Prapancha.

“Jadam” Nature.

- Sakshi – Basayate... simultaneous uniformly without change – Therefore it is called Avasta – Traya Sakshi.
- **Dakshinamurthy Stotram:**

Jagrat, Svapna, Sushupti...

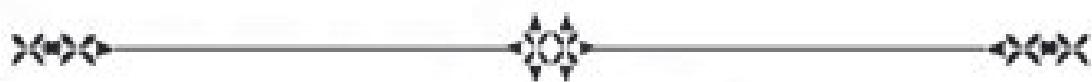
Verse 13:

निरन्तरं भासमाने कूटस्थे जप्तिरूपतः ।
तद्भासा भास्यमानेयं बुद्धिनृत्यत्यनेकधा ॥१३॥

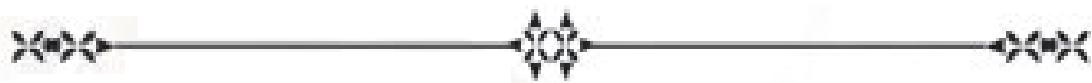
The unchangeable witness is ever present as self-luminous consciousness; the intellect functions under its light and dances in a variety of ways. [Chapter 10 – Verse 13]

- In Jagrat – Pramatra – Baga revealed by mind...
- No change in Prameya, place – objects same.

- Nothing happens in Pramata.
- In Pramana Baga it gets activated fire comes in contact with water, water boils... because of contact.
- Mind – Prama – Begins to boil – Aham + Idam Vrittis come.
- Moment I enter, mind contacts with hall... Vrittis say it's not...
- Mind has its own reaction.
- If you sleep, Hall + Body same.
- Pramana activated Vritti generation is dance program.
- Pramana Baga of Triputi activated in Jagrat.

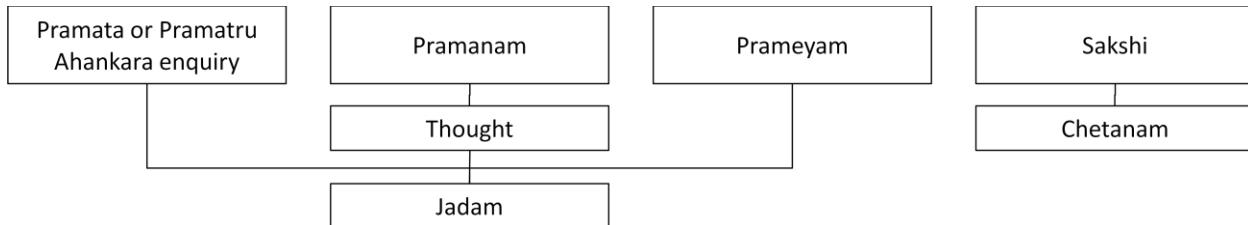


LECTURE 293

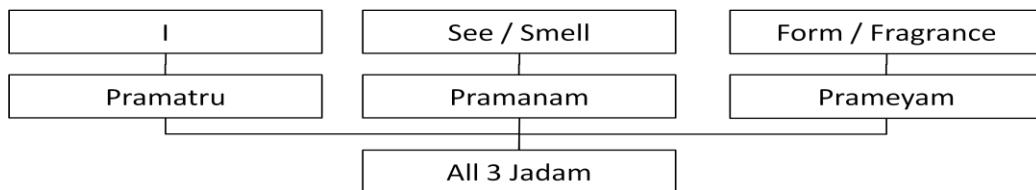


LECTURE – 293

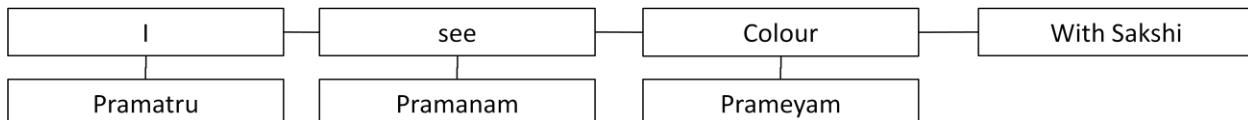
Verse 13: Verse 1 – 9:



- Pramanam = I see, I hear, I smell, knowing process, Vritti modification.
- Prameyam = Some object (Form, Fragrance, Sound).

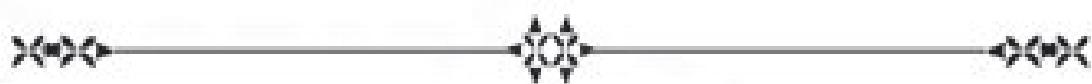


- All 3 don't have selfness, no sentiency to reveal – No self consciousness / No illumination. Can't reveal itself and other 2. None of Triputi is Svayam Prakasha.
- Neither Svayam or Para Prakasha for knowing process – Accept Sakshi.
- Sakshi illumines all 3.

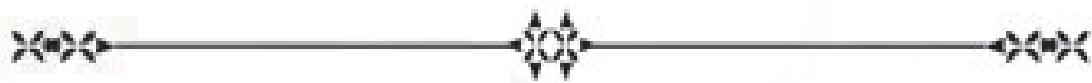


Sakshi :

- a) Non material conscious principle, Which is self revealing?
- b) Reveals all 3 simultaneously, uniformly.
 - Mouth can't utter 3 simultaneously.
 - Cognition – Simultaneously.
 - Utterance – Sequential.
 - Sakshi does not undergo change or modification to reveal Pramata – If so, then it will reveal sequentially.
- c) Without change / process – By Sannidhyam – by mere Presence reveals.
- d) By presence reveals – revelation uniform – not more consciousness to Pramata....



LECTURE 294

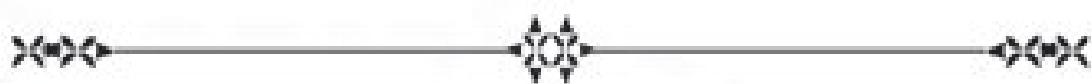


Verse 15:

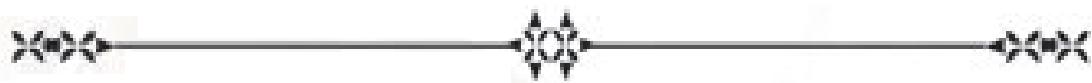
स्वस्थानसंस्थितो दीपः सर्वतो भासयेद्यथा ।
स्थिरस्थायी तथा साक्षी बहिरन्तः प्रकाशयेत् ॥१५॥

As the light reveals all the objects reaming in its own place, so the witness-consciousness, itself ever motionless, illuminates the objects within and without (including the operations of the mind).
[Chapter 10 – Verse 15]

- Dancer – King - Has Abimana.
 - Engages dancer.
 - Happy in dance.



LECTURE 295



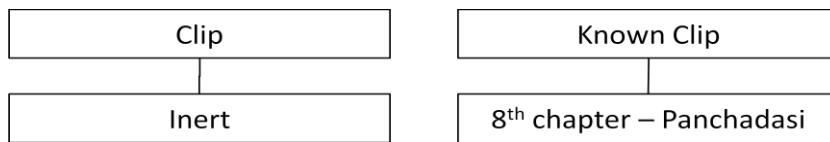
LECTURE – 295

Verse 17:

अन्तःस्था धीः सहैवाक्षैर्बहिर्याति पुनः पुनः ।
भास्यबुद्धिस्थचाज्चल्यं साक्षिण्यारोप्यते वृथा ॥१७॥

The mind seated within goes out again with the sense organs. In vain, people seek to impose the fickleness of the mind illumined by the witness-consciousness on the later. [Chapter 10 – Verse 17]

- Brahman = Sakshi of Tripuri.
- Pramata, Pramanam, Prameyam are objects – Jadam.
- Pramata – knower – one part of mind – Jadam thought – Pramanam – Jadam – Another part of mind.
- How knowing process possible with inner component?
- Knowledge requires consciousness principle.
- Knowing + knowing process not possible without consciousness.
- Object does not have status of knowing unless it is object of consciousness.



- Knownness possible if object of knowledge / consciousness. Without knownness of inert object, knower, knowing process + known presupposes consciousness.
- 3 by themselves don't have consciousness of their own.
- 4th component different from Tripuri.
- Tripuri gets status of knower, knowing process, known because of extraneous entity, outside Tripuri called Sakshi.
- In presence of Sakshi, 3 becomes known.
- Sakshi does not participate in the process.
- Presence required, Participation not there. Sakshi blesses without participation.
- **Example:** Light - blesses without participation its not teacher, straight, doesn't understand Panchadasi, does not have understanding process. But presence of light required.

- Brahman – Identified as Triputi Sakshi.
- Nrityashala – Example Completed in verse – 15.

Verset 16:

बहिरन्तर्विभागोऽयं देहापेक्षो न साक्षिण ।
विषया बाह्यदेशस्था देहस्यान्तरहंकृतिः ॥१६॥

The distinction between external and internal objects refers to the body and not to the witness-consciousness. Sense-objects are outside the body whereas the ego is within the body. [Chapter 10 – Verse 16]

- Nature of Sakshi.
 - a) Illuminator of Triputi.
 - b) Non – participating illuminator of triputi.
 - c) Non – changing nature of illuminator.
 - d) Simultaneous illuminator of triputi not sequential illuminator.
 - e) Unlocated illuminator.
- Pramata = part of mind.
- Pramana = Thoughts of mind.
- Whatever I experience has location. Is orientation of conventional intellect. Appreciates things along with location.
- Changing habit is bursting Viparta Bavana neutralize notion, Sakshi has no location – Illumines.
- Pramata, Pramanam and external Prameyam.
- By itself both inside + outside.
- External division possible w.r.t. Body, Mind, Objects, not w.r.t. Sakshi.

} Within body internally located Prameyam.

Verse 17:

- Sakshi not busy running – illuminating + observing.
- Like housewife – Multi tasking.
- Sakshi is all pervading. Wherever mind + thoughts are, reflection automatically formed.
- When reflection is formed. When reflection is formed, objects are known mind, thoughts travel inside + outside.

- Motion of mind, falsely transferred to Sakshi, consciousness. Because of proximity and intimacy.
- Movement of illumined transferred to illuminator because of consciousness.
- **Example:** Pournami night – Moon.

Moon	Clouds
- Basakaha.	- Basaked.
- Illuminator.	- Illumined.
- Appears to be moving in another direction.	- Moves in one direction – fast.
- Traveler in train says: Chennai has come.	- Train has come to Chennai.

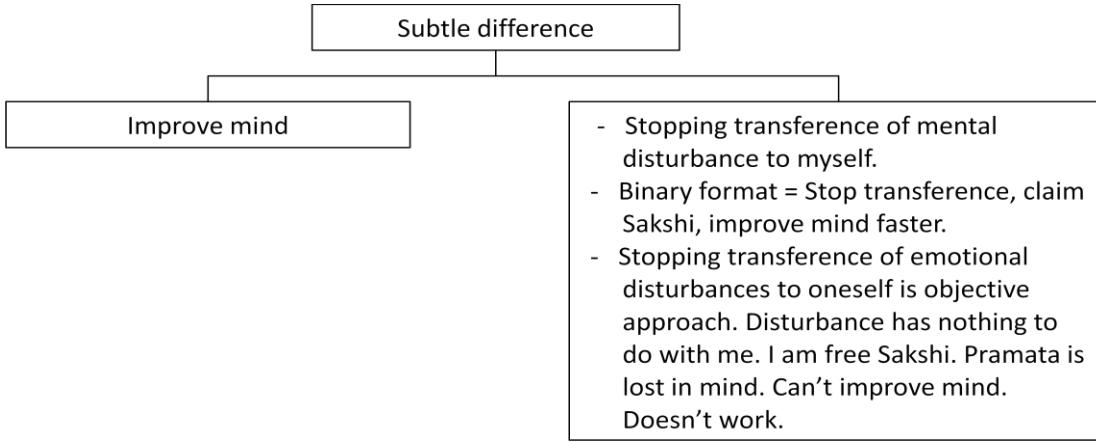
- Motion of Triputi transferred to Sakshi and we say I am agitated, I am going to USA. Sakshi appears chanchalam I am Sakshi – Sthiram – mind turbulent. I say I am turbulent, disturbed = Samsara.
- Disturbance of mind superimposed on myself who am Sakshi.
- Handover disturbance to mind and claim I am Sakshi = Moksha.
- Adhyasa = False transformation of disturbance of Buddhi on Sakshi not real transfer.

Verse 18:

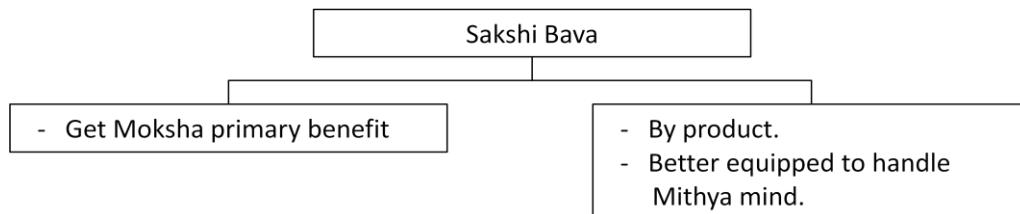
गृहान्तरगतः स्वल्पो गवाक्षादातपोऽचलः ।
तत्र हस्ते नर्त्यमाने नृत्यतीवातपो यथा ॥१८॥

The streak of sunlight coming into the room through an opening in motionless; but, if one dances one's hand in the rays, the light appears to be dancing. [Chapter 10 - Verse 18]

- Attributes of illumined object falsely transferred on illuminator.
- I am the illuminator, observer of mind.
- Emotional disturbances belong to illumined mind.
- It is because of transference of disturbances of mind to the Sakshi.
- Vedanta - Not handling disturbances of mind.
 - It is handling false transference of disturbances.
- We think improving mind is Moksha.
- Moksha is stopping of transference of attributes of mind to myself.



- Sakshi Bava gives Moksha and one is better equipped to improve mind.



- Attributes of illumined transferred to illuminator.
- **Atma Bodha:** - Moon / Cloud Example.
 - Outside sunlight – Patch of light – enters through window.
- Sun doesn't move – Achala, illuminator when my hand move sun's path comes + goes passing beam of deer, bird, shadow dance.

Yogamrtam 57:

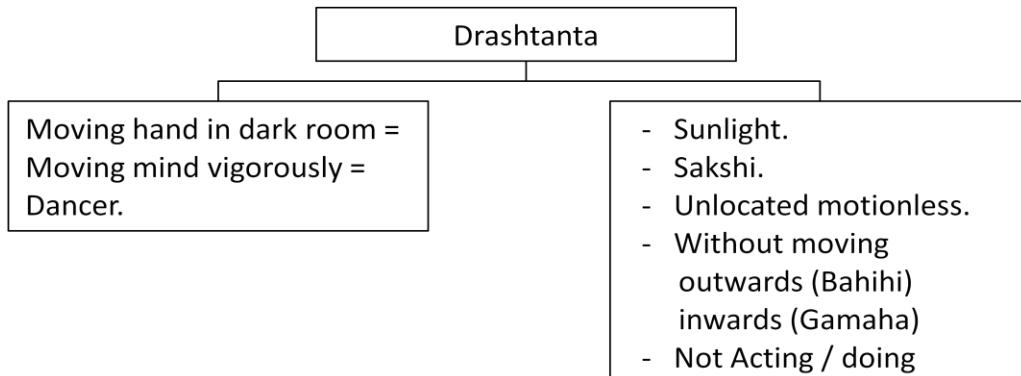
**samsara - vrikshashchedyo. ayam natma hanti na hanyate.
evam cha drridhabhavena naham dehendriyadayah || 57 ||**

- You are not Karta, Bokta....
- No Sanchita, Prarabda – No exhaustion of Prarabda.
- I am Mukta Sakshi. As Mukta, handle mind. Don't connect to Moksha.
- Define mental improvement and your freedom. 5th capsule of Vedanta.
- **Example:** Drishtanta – Verse 18.

Verse 19:

निजस्थानस्थितः साक्षी बहिरन्तर्गमागमौ ।
अकुर्वन् बुद्धिचाच्यल्यात्करोतीव तथा तथा ॥१९॥

Similarly, the witness-consciousness, though really fixed in its own place and neither going out nor returning within, yet appears to move owing to the restless nature of the mind. [Chapter 10 - Verse 19]



- Sakshi not mind – Moving inwards + outwards.
- Sakshi remaining, appears to go out + come in. Appears to be Karta, use Aham in place of Sakshi.
- I seem to go up – Urdva / Adho Lokas worry – Whether Children will be doing Sradha .
- I am Sakshi – original observer.
- Because of Chanchalam Vigorous motion of Buddhi - try Japa – Dhyanam.....
- Body loses capacity to move.... getting itself slow.. as you age.
- Minds motion is faster and faster motion in mind becomes emotion.
- Because of mental emotion, I have Raaga, Dvesha, No Sadhana Chatushtaya Sampatti, Sakshi can't have any attributes. Not understanding Vedanta.
- I am Nirguna Atma Sadhana Chatushtaya Sampatti is attribute of Anatma.

Verse 20:

न बाह्यो नात्तरः साक्षी बुद्धेदेशो हितावुभौ ।
बुद्ध्याद्याशेषसंशान्तो यत्र भात्यस्ति तत्र स ॥२०॥

The witness-consciousness can neither be called external nor internal. Both these terms have reference to the mind. When the mind becomes full tranquil, the witness exists where it shines. [Chapter 10 - Verse 20]

- Location – we can talk w.r.t Anatma Atma exists before Desha + Kala.

Dakshinamurthy Stotram :

वीजस्याऽन्तरिवाइकुरो जगदिदं प्राङ्गनिविकल्पं पुनः
मायाकल्पितदेशकालकलना वैचिन्यचिनीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desa-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-1]chayaa
Tasmal Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence)
This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again, As Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- In Pralaya, No Desha, Kala, Sakshi is there. Only when Maya active, Desha, Kala comes.
- Before arrival of Desha, Kala, how can you talk about location of Brahman.
- Location hunting is orientation of confused intellect.
- Can't say – Atma is here, everywhere there, both false.
- Means located all over Space.
- Here, there, every where convey idea of location.
- 3 can't express – convey Sakshi.

Confusion in Verse 19:

- Sakshi remaining in its own place – Nijam – Sthanam.
- Without going inside or outside, remaining in its own place.
- Is Nijasthanam – inside Pranamaya Kosha, Annamaya Kosha or outside?
- No inside, outside in sleep or in Samadhi.
- Inside – outside is concept of intellect.

a) Who is searching? Sakshi?

- In silent mind, Sushupti, don't find Sakshi, like pearl diving, we dive inside to search for Sakshi.

b) Sakshi in Vaikunta..

- Place orientation of intellect never ends.

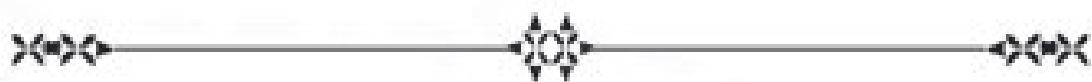
- Search inside mind / outside, you won't find because 'Sakshi Tvam Asi' Searcher.
- Student stops searching and looks upon myself as Sadhaka and take credit.

Advaitin: Answer

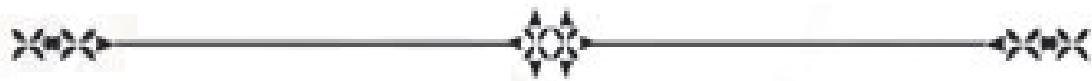
- Mithya - Not acceptable.
- Different from existent and non-existent.
- Never able to appreciate possibility of something not in existent / non-existent category.
- Sakshi not inside, outside because both places associated with Buddhi.
- Mind inside as emotion & travels outside as thoughts. Mind elsewhere. 'So didn't hear' mind not in class but outside at home.
- If Sakshi is not Buddhi Sthanam where to locate Sakshi?
- Stop operation of mind, mind gets associated with inside – outside. Wherever mind is, is location of Sakshi.
- When minds reactions stops, triputi resolved, Sakshi not resolved. Inside, outside movement of mind ends.
- Wherever Sakshi reveals – note that location that is location of Sakshi.
- Buddhi + other things – belonging to Triputhi – Pramanam + Prameyam.
- Buddhi running outside – is Jagrat Avasta. Buddhi running inside – is Svapna Avasta.
- When Jagrat / Svapna subsides, state of silence, Sushupti - Sakshi is there naturally.
- Can't go to Sushupti and find out.
- Can't locate space / time also.

Chinmaya:

- Note time of sleep – with clock / pen / paper.
- When sleep came – noter of time – Ahankara not available.
- Nirvikalpaka Avasta = Sleep = illumined by Sakshi.
- Whenever Sakshi is shining is Sushupti is Nijasthanam.



LECTURE 296



LECTURE – 296

Verse 20:

- Experiment = When knowing process subsides, Triputi, Pramata, Pramanam, Prameyam resolved.
- Sakshi of Triputi alone will be left out.
- Stop all knowledge operations Sakshi alone left behind.
- Look for locus of Sakshi – That is location – Sakshi not resolved.

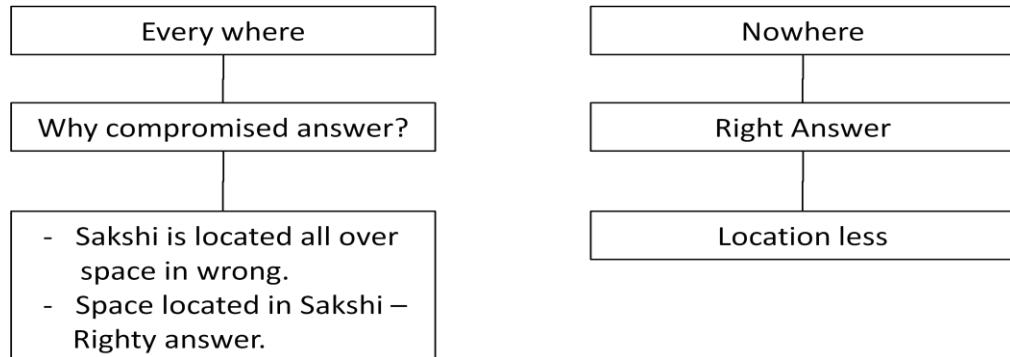
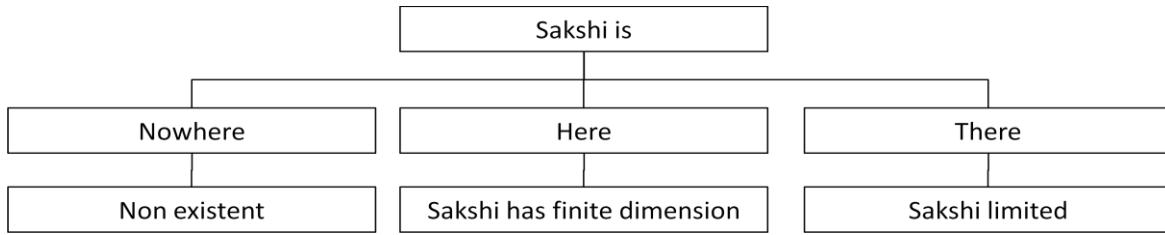
Verse 21:

देशः कोऽपि न भासेत् यदि तर्हस्त्वदेशभाक् ।
सर्वदेशप्रवलुप्त्यैव सर्वगत्वं न तु स्वतः ॥२१॥

If it be said that (when all mental operations cease) there is no space at all we reply: let it have no space. It is called all-pervasive, because of the mind's creation of space.
[Chapter 10 - Verse 21]

Report of student :

- When Triputi is resolved, and Sakshi alone is there, at silence, Samadhi, deep sleep it is Nirvikalpaka Avasta.
- Sakshi is present. I am not able to locate because to locate I require space.
- All location only in space. In Nirvikalpaka state, No Desha, can't find locus, Na Basate not available for experience.
- Sakshi has no location, No Desha ,No Kala, No Sambandha.
- Sakshi – Spineless, Location less, Desha Atita.
- If located in space, when space is resolved, Sakshi will go away
- Space less , Location less is Sakshi.
- **Problem:** Location is no where. Not located any where.
- If Sakshi is nowhere, student thinks, Sakshi nonexistent.
- Misunderstanding by student.
- Sakshi exists but nowhere.
- Teacher compromises.



- Everywhere means Sakshi is located in space all over.
- Here / everywhere / there – Conveys idea of location.
- It is existent but is nowhere.
- Sakshi nowhere because space located in Sakshi.
- With respect to space which is experienced / projected every where, by the mind, Sakshi is figuratively said to be every where.
- From Sakshis own standpoint, Sakshi not every where.
- It is existent as Adhistanama of space.

Verse 22:

अन्तर्बहिर्वा सर्वं वा यं देशं परिकल्पयेत् ।
बुद्धिस्तदेशगत् साक्षी तथा वस्तुषु योजयेत् ॥२२॥

Whatever space, internal or external, the intellect imagines, is pervaded by the witness-consciousness. Similarly will the witness-consciousness be related to all other objects. [Chapter 10 - Verse 22]

Why Sakshi said to be every where temporarily?

- Mind experiences space inside and outside when it is functional.
- Space within the body and outside body.
- During Triputi operation, space everywhere in Jagrat.
- When mind projects space – What is job of Sakshi?

- Sakshi present inside + outside as Adhistanam. Illuminator of inside and outside space – As revealer.
- Sakshi not located in space but as locus for space.
- Book present where desk is book located on desk... When desk is removed, book is removed.
- Space is there along with desk.
- Versus space is located on desk.
- Desk is removed, Space is not removed.
- World located in space.
- Sakshi presented everywhere as Adhishtantam....
- Same rule – external to every object in world.
- Sakshi is along with space but not located in space.
- Along with space = Sakshi is location of space.

Verse 23:

यद्यद्वपादि कल्प्येत बुद्ध्या तत्तत्प्रकाशयन् ।
तस्य तस्य भवेत्साक्षी स्वतो वाग्बुद्ध्यगोचरः ॥२३॥

Whatever form the intellect imagines, the supreme self illuminates it as its witness, remaining itself beyond the grasp of speech and mind. [Chapter 10 - Verse 23]

Previous rule:

- Sakshi is along with space.
- Sakshi is not located in space.
- Sakshi is location / locus in which space is located.
- Extend to all objects in verse 23.
- Sakshi is along with pot – not located in the pot.
- Sakshi is locus in which pot / space / world is located.
- Many objects are projected, experienced.
- By the mind / Buddhi... Shabda, Rupa, Rasa, Gandha.
- Sakshi is along with every sense object spreading over sense object and revealing sense object.
- Sakshi – bavet – remain with every object revealing it.

- Sunlight spreads over person + reveals similarly consciousness spreads and reveals every sense object.
- Sakshi is along with every sense object but not located in any sense object. Sakshi is Locus in which every sense object along with space is located.
- Remains by itself – Svataha.
- Vag Agochara – can't be described.
- Buddhi Agochara – Can't be conceived in intellect.
- Can't say it is here, there, everywhere.
- To say : Use Sakshi, need something to be witnessed.
- Compromised description: Sakshi doesn't deserve word Sakshi.

Verse 24: (Important)

कथं तादृग्मया ग्राह्य हति चेन्मेव गृह्यताम् ।
सर्वग्रहोपसशान्तो स्वयमेवावशिष्यते ॥२४॥

Whatever form the intellect imagines, the supreme self illumines it as its witness, remaining itself beyond the grasp of speech and mind. [Chapter 10 - Verse 24]

Student disappointed :

- Comes to Sakshi – by knowing which I will get liberation.
- But not describable through words.
- Not knowable in mind.

How to know Sakshi?

- Such Sakshi beyond mind + words?
- Don't attempt to know that.
- Don't attempt to grasp that.
- Moment you know Sakshi, Sakshi will become Prameyam, one of Tripurhi. Sakshi is witness of Tripurhi, different from Tripurhi, therefore can't know Sakshi.

What is proof – Sakshi exists?

- Not because Sakshi doesn't exist?
- But because Sakshi is not something you know, it is you yourself you claim you are Sakshi.

- Not attempt to know the sakshi.

Doubt : How I can claim I am Sakshi?

- I am Pramata, operating Pramanam knowing Prameyam as listener of class. I am Pramata, how can I be Sakshi?

Vidyaranya:

- You are by nature Sakshi, temporarily functioning as Pramata identifying with mind which is Pramata.

- Originally Sakshi, identified temporarily with mind – which is Pramata now.

- One part of mind = Pramata.

Another part of mind = Pramanam.

- Identified with mind, you have temporary pramata status.

- If you drop your Pramata status, you yourself are the Sakshi.

- No need to know Sakshi.

- Can never know Sakshi.

- Drop temporary Pramata status.

- Pramata knowing status = Sakshi.

- Disidentify from mind or drop Pramanam operation.

- When all knowing operation subside in silence.

- Graha = Knowing operation.

Samana Vyapara.

- Not planet / house.

- Upashantou = Subside.

- I am – minus knowing operation then can't be called Pramata.

- I have shed my Pramata temporary status and abide as Sakshi.

- In silence you are Sakshi.

- Abide yourself as Sakshi not as Pramata.

- How do I know I am there as Sakshi?

Verse 25:

न तत्र मानापेक्षास्ति स्वप्रकाशस्यरूपतः ।
तादग्व्युत्पत्त्यपेक्षा चेच्छुतिं पठ गुरोमुखात् ॥२५॥

Since Atman is self-luminous in its nature, its existence needs no proof. If you need to be convinced that the existence of Atman needs no proof, hear the instruction of the Sruti from a spiritual teacher. [Chapter 10 - Verse 25]

- In silence, when knowing process has ended, you yourself remain as non knowing principle.
- Non knowing you, without knower status, you in silence are the sakshi.
- You abide as I – the Sakshi.
- What is the Pramanam to know that I am there as Sakshi in silence?
- In silence, I am there, does not require any proof – I continue to be there in silence is accepted by everyone without requiring proof.
- Nobody says, during silence I am non existent and after silence I am born afresh.
- Nobody doubts oneself in silence.
- Whatever is accepted without requiring proof is called Svayam Prakasha.
- I am in silence accepted by all without proof.
- If I am not there in silence, I can't talk about silence.
- If I am not there in room, I can't talk of emptiness in room.
- My existence is self evident in silence. No Pramanam required. Svaprakasha Svarupatayah every body accepts this fact without asking for proof.
- Same is Sushupti. Nobody asks for proof.
- In Sushupti, Pramana, Prameyam, Time, Space resolved. I am there as witness of silence.
- How I know that this is the Sakshi of Tripuri.
- In silence, I am there, how I know it?
- Is Tripuri Sakshi – that I am there I know?

Shastra tells:

- You obtaining in silence is not one of Tripuri. It is different form Tripuri. It is Sakshi – learn from Shastra.

- I am there in silence that I. In silence is different than Triputi and I am Triputi Sakshi.
- Description get from Shastra only. Sruti is to help me claim that I obtaining in silence is Sakshi which is Brahman.
- Not to know Sakshi as object. But to help me in claiming I – obtaining in silence am the Sakshi which is Brahman.

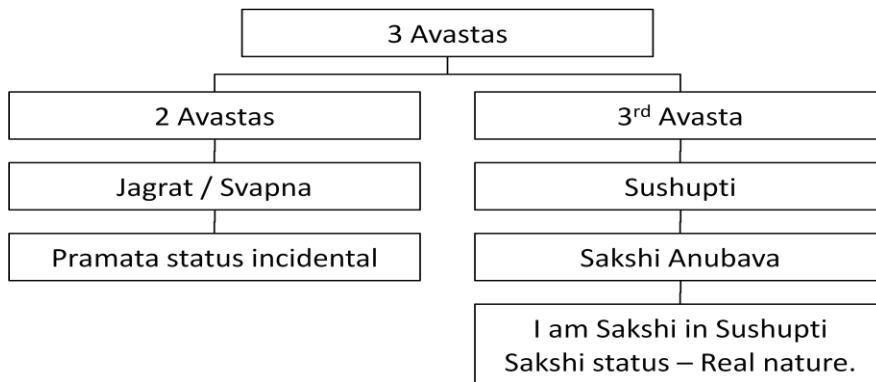
Verse 26:

यदि सर्वग्रहत्यागोऽशक्यस्ताहि धियं ब्रज ।
शरणं तदधीनोऽन्तर्बहिवेषोऽनुभूयताम् ॥२६॥

If you find the renunciation of all perceptible duality impossible, reflect on the intellect and realize the Witness - consciousness as the one witness of all internal and external creations of the intellect. [Chapter 10 - Verse 26]

Final question:

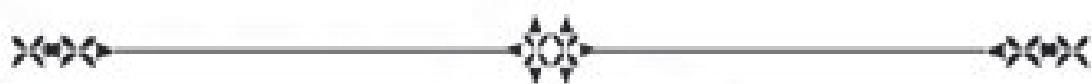
- Sruti will not help me in knowing Sakshi but to claim that I who obtains in silence is the Sakshi.
- When I make use of the mind, I am Pramata.
- When I don't use mind, in silence, I am Sakshi.
- To claim to be Sakshi, I learn to be in silence.
- If I am not in silence, I will be Pramata.
- I am not able to remain in silence. My mind very dynamic.
- If no deliberate silence by quieting mind, use sleep Nirvikalpana Samadhi Anubava - Nidra Samadhi Stithihi.



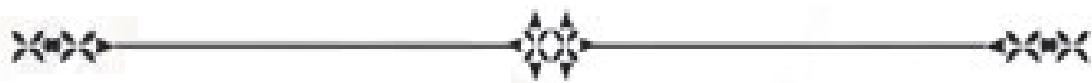
- Samadhi not compulsory for Atma Jnanam – can't attempt to silence the mind and see.

- If you can't drop mental operation by practicing Samadhi, silence, make use of your analytical capacity by which by your own intelligence, study your own Anubava in Avasta Trayam.
- Study in Jagrat I am Sakshi only in Sushupti.
- Chandogya Upanishad – 8th Chapter.
- Brihadaranyaka Upanishad – 2nd Chapter – 1st section Avasta Traya Vichara.
- In Sushupti, I am Sakshi, which is my real nature.
- In jagrat, Pramata – incidental nature.
- As Sakshi I am Brahman take shelter in your Analyzing intellectual capacity.

As Sakshi	As Pramata
<ul style="list-style-type: none"> - Intrinsic - Cognitively understood - I am both inside + outside body - Antaha – Bahihi 	<ul style="list-style-type: none"> - I am inside body



LECTURE 297



LECTURE – 297

Nataka Deepaka Prakaranam (26 Verses)

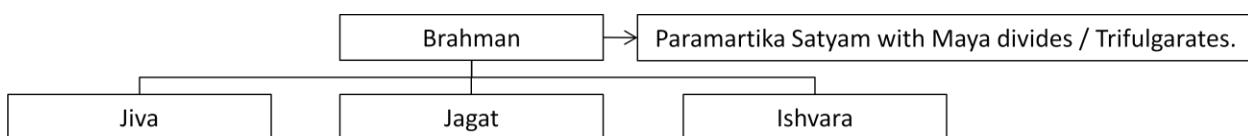
Summary

5 Topics:

Topic 1 : Verse 1-5:

Introduction: Vichara Apeksha:

- Necessity of enquiry by Vichara – Jnana Yoga and process of creation.



- Brahman does not undergo real change but seeming change.
- Since it is seeming change, it is product of lower reality called Vyavaharika Satyam.
- Brahman enters them to lend their support. Enters Jiva as Sakshi.
- Sakshi Rupena Jivam Pravishanti.
- Sakshi Rupena Ishvaram api Pravishanti.
- Jiva Sakshi + Ishvara. In the world as Adhistana Satta – pure existence.
- No process / travel involved.
- Once 3 Vyavaharikas created, life process begins.
- Jagat – inert – No complaints / No Samsara problem.
- Ishvara – Not affected by Aavarna Shakti of Maya. Knows 3 Vyavaharika Satyams.
- No worry about himself / world.
- Knows Paramartika Satyam Brahman.
- Jiva trapped because of Avarna Shanti of Maya which covers Jiva.... Vyavaharikam misunderstood as Paramartika Satyam – ultimate reality.
- Problems magnified because of overestimation of Vyavaharikam = Samsara.

- Only solution. Not changing Vyavaharika need not, cannot change body / mind / jagat.
- Understand Vyavaharikam as Vyavaharikam by knowing Paramartikam. Dream known as dream only when you wake up to Jagrat.
- This requires enquiry and preparation.
- Jiva must worship Ishvara and prepare mind and with prepared mind, Make enquiry – Atato Brahma Jingyasa.

Brahma Sutra :

अथातो बहुजिज्ञासा ।

Athato Brahmajnasa

Now, therefore, the enquiry into Brahman.

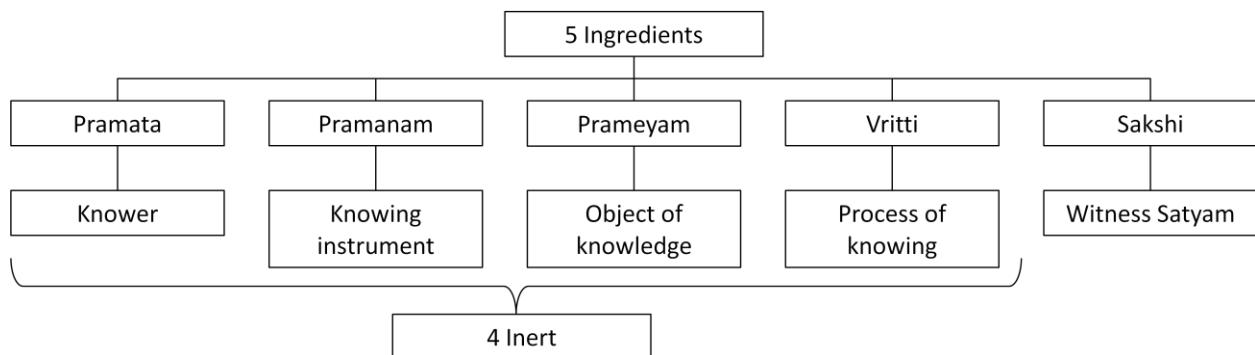
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- Vichara Apeksha – necessity of enquiry.

Topic 2 : Verse 6 – 10

Introduction: Pancha Jnana Vyavahara Apekshita:

- 5 Factors required for all knowledge transactions:- PanchaGhataKaha / constituents / 5 ingredients.



- 4 – Products of Maya – Inert.
- Brahman / Paramatma has entered Vyavaharika Prapancha as Sakshi.
- Paramatma Plays role of Sakshi most important component in all transactions.

a) Pramata:

- One part of mind Ahankara.
- What is proof?

- When mind is active, Pramata, knower is there, when mind is resolved, knower gone.

Anvaya Vyatireka:

- Mind Satve, knower Satvam.
- Mind Abave, knower Abavaha.
- Mind is knower.
- Ahankara – I – Notion is there only when mind is there.
- Mind Satve, Aham Satvam.
- Mind Abave – in sleep – I don't claim I am
- Mind = Pramata = Ahankara = Jadam.

b) Pramanam:

- 2nd part of mind product of Maya – Jadam = made of 5 elements that part, where thoughts arise Pramanam part alone serves as broker / linking Pramata + Prameyam through Vritti.

c) Prameyam:

- Jadam, 5elements Shabda, sparsha, Rupa, Rasa Gandha.

d) Process called Vritti:

- Group of assistances – sense organs serve as assistant. For function of Vrittis.
- When eyes open – Rupa Vrittis come.
When Ears open – Sahbda Vrittis come.
When nose active – Gandha Vrittis come.
- Vritti process assisted by Pancha Indriyani.



- How knowing happens?
4 are inert Jadam can't reveal own or others existence.

- Pramata can't reveal itself or Pramanam, Prameyam or Vritti.
- Lamp reveals itself and others.
- Clip Doesn't reveals itself and others.
- No knowledge / Transaction with 4.
- No Jnana Vyavahara.....
- We require 5th – Mike / Swami... can't function without electricity.
- Pramata, Pramanam, Prameyam, designed to function but with Chetana Tatvam / Sakshi.
- What Sakshi does?
- Reveals 4 – simultaneously.

Pramata, Pramanam, Prameyam, Vritti

- Sakshi Sarva Prakashakam.
- Simultaneously (Yugapat) equally, like how sunlight and moonlight falls uniformly.
- Illumination - Not action of Sakshi.
 - Not process of Sakshi.
- Sannidhya Matrena – By mere presence, Sakshi is changeless illuminator.
- 3 illuminated directly by Sakshi - Pramata, Pramanam, Vritti
- Prameyam – indirectly revealed. Sakshi can't illuminate Prameyam, unless, Pramata + Pramanam channelise Vritti towards Prameyam.
- Only when Pramata, Pramanam & Vrittis have been directed focused on Prameyam then alone Sakshi reveals.
- Pramata directs canal.
- Pramata also called knower of Prameyam but literally speaking Pramata only Channelizer because of which Prameyam is known we give credit to Pramata - as channelizer.
- When I open tap, water comes – tap takes credit as source of water not tank.

Pramata	Sakshi
- Knower channelizer	- Revealer → Source tank
- Tap	<p>Katho Upanishad :</p> <ul style="list-style-type: none"> - <i>Tameva Bantam Anubhati Sarvam Tasya Bhasa.....</i>

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

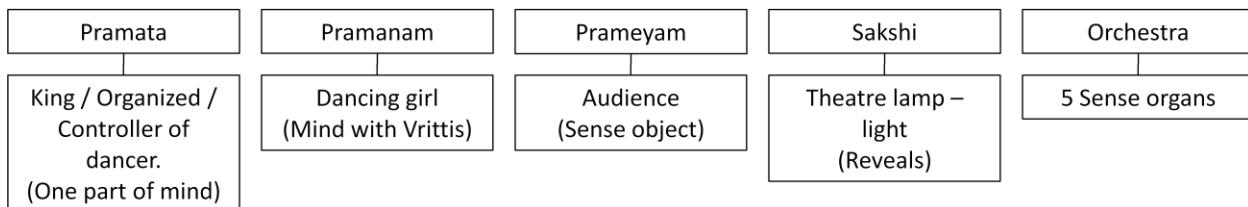
Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. [II – II – 15]

- All 5 required for Jnana Vyapara.
- 4 – Belongs to Maya – Prakrti. One is Brahman – Pumsha – Sakshi not part of Brahman.
- Brahman is Niravayavam, Nishkalam, Achalam.....

Topic 3 : Verse 11 -15

- Clarification of 5 factors with an example.
- Nataka – Deepa Drishtanta.
- Nrityashala – Deepa Drishtanta.
- Theatre – Lamp – Example.



- King + Audience come together because of dance program – otherwise in palace at Home.
- Dancer – Pamanam , Mind – linking girl.
- Vritti movement - Vigorous movement in Pramanam.
 - Dancing girls Tillana.
- Sakshi = Theatre lamp – Reveals king, audience, dancer.

4 Features of light:

- Uniform / simultaneous / changeless / all pervading illuminator.
- Sakshi = Deepa / light.

Mundak Upanishad:

आवि: सन्निहितं गुहाचरं नाम
महत्पदमत्रैतत् समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्ञानथ
सदसद्वरेण्यं परं विज्ञानाद्विरिष्टं प्रजानाम् ॥ १ ॥

*Avih sannihitam guhacaram nama
mahat padam-atraita samarpitam ।
ejat pranan-nimisac-ca yadetaj-janatha sad-asad
varenyam param vijnanad yad-varistham prajanam ॥ 1 ॥*

Bright, existing very close, moving in the cavity of the heart; great and the support of all; In Him is all the Universe centered round : what moves, breathes and winks. Know it which is both with from and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

- Aavihi = light.

यदर्चिमद्यदणुभ्योऽणु च
यस्मिंलोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत्सत्यं तदमृतं तद्वेदव्यं सोम्य विद्धि ॥ २ ॥

*Yad-arcimad yad-anubhyo-'nu ca
yasmin-loka nihita lokinas-ca,
tad-etad-aksaram brahma sa pranas-tadu van-manah
tad-etad satyam tad-amrtam tat ved-dhavyam somya viddhi ॥ 2 ॥*

Luminous, subtler than even the subtler than even the subtlest, that imperishable Brahman alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark (goal) which should be penetrated by the mind. Penetrate it, O my friend. [II – II – 2]

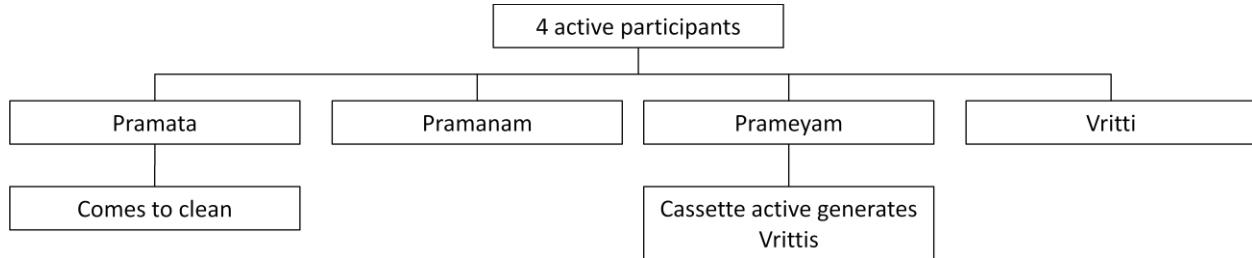
- Yat Archimad.... Radiant light.
- Light does no action
- In absence of light – No program

↑

Verse 11 – 15

4th topic: Verse 16-23

- Uniqueness of Sakshi.
- Sakshi Vai Lakshanyam – Distinction from 4 – Pramata, Pramanam, Prameyam, Vritti.
- Vrittis are assisted by 5 sense organs (Orchestra Players).
- 4 active participants in transaction (Tired – become passive)



- 1 – Sakshi – present – no action directly. Doesn't participate, this is uniqueness.
- 4 ingredients have 2 states – active / passive.

a) Sakshi ever same / ever passive :

- Sakshi doesn't have alternative states of active + passive.
- Sakshi doesn't move from one place to another.
- No Vritti Vyapti / Phala Vyapti / Bahir antar Gamanam – Achala / Nirvikara.

b) When active participants get tired and resolved, all transactions end.

- Concept of me & space end time and space exists only as part of transactional world.
- When transaction end, time and space ends.
- After resolution of 4 factors, transaction and time, space resolved Sakshi continues to be there.
- It is ever the same not resolved. To describe Sakshi at that time not available for any description, perception, location. Not here, there, everywhere.
- Everywhere used when transactions are on...
- Sakshi can't be used. Nothing for which it is Sakshi.
- It is Avyavaharyam – indescribable beyond thought, word, concept, location Desha / Kala / Vyavahara Ateeta.
- **Verse 16 – 23:** Avyavaharyam is Sakshi.

Topic 5 : Verse 24 -26

- If Sakshi beyond all transactions how can I know Sakshi.
- Knowing is transaction.
- How can I know Sakshi beyond transaction?

- When you know Pramata, Pramana will come. Sakshi will become one of Prameyam in world but Sakshi different from Pramata – Pramanam, Prameyam – They are objects of Sakshi – Sakshyam but they are not Sakshi.
- Sakshi not Pramata, Pramanam, Prameyam.
- Since not Prameyam, Aprameyam – not knowable entity Prameyam is Sakshyam and Sakshi is Aprameyam.

Sishya :

- How to know?

Guru :

- You can't.

Sishya :

- Disappointed – Sakshi is bluff because I can't know Sakshi.

Guru :

- You can't know. Can't say Sakshi is non – existent, because you are Sakshi.

Sishya :

- How do you say I am Sakshi? I am Pramata experiencing the world.

Guru :

- You are Sakshi but temporarily enjoying status of Pramata because of your identification with the mind.
- You are Sakshi only with temporary status of Pramata during Jagrat and Svapna when identifying with the mind.
- Drop your Pramata knower status and you are Sakshi.
- Holding on to Pramata status don't try to know the Sakshi. Dropping the Pramata status, be the Sakshi.

Sishya :

- How to drop Pramata status.
- Can drop my dress easily.

Guru :

- You have knowing status when the knowing process is on. When you are silent, knowing process dropped silent mentally, sensorily not physically.

Active you	Silent you
Is Pramata	Is Sakshi

Sishya :

- When I am silent, I am Sakshi – how I know?
- Who reveals Sakshi in silence?

Guru :

- Silent Sakshi need not be revealed. It is self evident.
- Svata Prakashaha, Svata Pramankam, does not need proof.
- What is self evident without requiring proof is Sakshi when I am silent, I am there, does not require proof.

Sishya :

- Final question.
- I am not able to drop the knowing process and remain silent or go to Samadhi Avasta.
- How can I remain as Sakshi?

Guru :

- Natural silence given by god to experience daily.
- Through Avasta Traya Viveka, may you claim “I am Sakshi” obtaining in Sushupti.
- Claim it in Jagrat Avastha.
- In Jagrat I am Sakshi with overcoat of Pramata – Ahankara.
- I temporarily put on the coat.
- I am Sakshi all the time.
- I put on knower status temporarily.

- I am all the time Sakshi.
- Claim Sakshi the original nature by Avasta Traya Viveka.
- I am all the time Sakshi only.
- When silence happens naturally, medical blackouts, it is experienced, It is the Sakshi.
- Brahman creator alone who is Paramatma, reveals all transactions, beyond all transactions.
- Paramartika Satyam supporting Vyavaharika Satyam.
- Claim this and enjoy Jeevan Mukti.
- In transactions don't say I am Sakshi – Transact as Pramata.
- Understand, I am Sakshi with Pramata coat is the essence of 10th chapter.